

THE MASONIC MSS. IN THE BODLEIAN LIBRARY.

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Past Sen. Grand Deacon, Ireland.



VERY nation is proud of its libraries, and we have no reason to set the United Kingdom behind any other country in this respect. Our National Library has found a home in what was once the mansion of our first Noble Grand Master, John, Duke of Montagu, and has claims to be regarded as the greatest library in the world. Next amongst our libraries comes Bodley's Library at Oxford, followed by Trinity College Library in Dublin, and the Advocates' Library in Edinburgh.

The two latter libraries, however, though possessing many treasures of art and letters, can stand no comparison with the Bodleian in number or variety of manuscripts. Even Irish manuscripts and documents connected with Scottish history have found their way to Bodley's bookshelves, in a profusion that calls for the exercise of self control on the part of Irish and Scottish collectors, who chafe at the exile of such treasures.

Still, amidst all this wealth of manuscripts, only three original sources of information directly bearing on Freemasonry have been, up to the present, marked in Bodley's Library.¹

First, in point of date, comes the original MS. of Elias Ashmole's *Diary*, early brought to the notice of Freemasons by Dr. James Anderson in the second edition of *The Book of Constitutions*, 1738.

Then comes the original MS. of John Aubrey's *Memoires of Natural Remarques in the County of Wilts*, which comprises the only contemporary mention of Sir Christopher Wren as a Freemason. This was brought to the notice of Freemasons by Mr. J. O. Halliwell, who afterwards took the name of Halliwell-Phillipps, in the Historical Remarks annexed to the second edition, 1844, of *The Masonic Poem*, which has been, for half a century, identified with his name.

The last of the three sources comprises a miscellaneous nondescript volume of Masonic items included in the magnificent donation of Dr. Richard Rawlinson, who was at once "a faithful brother among us," and an attached son of his University. The existence of this volume, also, was indicated by Mr. Halliwell (Halliwell-Phillipps) in a note to the first edition of *The Masonic Poem* to which we have already referred.

It will be remarked that we owe the first mention of two out of these three sources to Mr. J. O. Halliwell-Phillipps. The notes on the *Early History of Freemasonry* that accompany his editions of *The Masonic Poem*, contain more real information about the Craft in the Middle Ages, than do all the stock *Masonic Histories* published up to that date.

In the following pages, the object has been to make the Masonic MSS. of the Bodleian Library more generally accessible to the ever-widening Circle of the QUATUOR CORONATI Lodge by bringing together, for the first time within the limits of one article, the various documents that concern the Craft. The excerpts from Ashmole's *Diary* and Aubrey's *Memoires* have been reproduced in facsimile by Mr. F. Compton Price, whose name is a guarantee of accuracy.

An attempt has been made to render the raw material more digestible by supplying such collateral information as may serve to portray the personality of the writers, and thus bring home the import of the MSS. Unless we can penetrate through the dust of ages to the mental temperament, the literary method, and the habitual environment of a writer, we are apt to lose sight of the true bearing of facts narrated without their circumstances, dates enumerated without their sequence, and excerpts presented without their context.

¹ The volume catalogued as *Rawlinson MS. c. 918* can hardly be called a source of information, *vide infra*, p 36.

I.—ELIAS ASHMOLE AND HIS DIARY.

Elias Ashmole was born at Lichfield in 1617, just a hundred years before the birth of the Grand Lodge that has spread throughout the world the Speculative Freemasonry of which his *Diary* gives us the first assured notice. His father, a saddler by trade and a soldier by choice, was fain to secure a career for his son by entering him as a singing-boy in the Cathedral choir of his native city. The boy so profited by his education, that, on going to London, he succeeded in getting himself admitted as a Solicitor in 1638, at the earliest legal age. In the same year, he greatly bettered his social position by marrying the daughter of Peter Mainwaring, a Cheshire landowner.

When the Great Rebellion broke out, he abandoned the forum for the camp, and followed the King's fortunes. At first, he served in the Ordnance at Oxford, but was shortly afterwards sent to Worcester as the King's Commissioner of Excise and Revenue. He presently re-appears with the rank of Captain in Lord Ashley's Regiment. Revesting to his former corps, he was advanced to the post of Comptroller of the Ordnance. It seems odd to read that amidst this bustle of war, he found means to enter himself at Brasenose College, Oxford, and to pursue, with no small success, studies that suited the future herald, rather than the present soldier, or the whilom solicitor.

On the surrender of Worcester in 1646, Ashmole "rid out of the Town, according to the Articles," and betook himself to his father-in-law in Cheshire. This was a momentous visit for Freemasons, for, while ensconcing himself from the Roundheads, he was made a Free-Mason at Warrington. From Cheshire he came to London, and grew into intimacy with the three most noted Astrologers of the time, Moore, Lilly and Booker. His first wife having died a few years after marriage, he contracted a second union with the widow of a wealthy City Knight, and stepped at once into affluence. After the Restoration, Ashmole was created Windsor Herald, was elected a Fellow of the Royal Society, and was honoured with the Degree of M.D. by the University of Oxford.

On the death of his second wife, Ashmole took for a third, the daughter of Sir William Dugdale, his chief friend. He had long since bid a civil farewell to the astrologers and alchemists who had been the friends of his middle life. In 1682, he again attended Lodge, this time in London, and left in his *Diary* the only record of the meeting, just as he had done for the Lodge at Warrington thirty-five years before. In 1683, he bestowed on the University of Oxford the magnificent collection known as the Ashmolean Museum, which he had spent half his life-time in amassing.

He died in 1692, having led a life of almost bewildering diversity. Chorister, Solicitor, Artilleryman, Commissioner of Excise, Cavalry Captain, Astrologer, Alchemist, Botanist, Antiquary, Historian, Herald, Collector of Curiosities, and Doctor of Medicine, it is no wonder he added Free-Mason to his string of titles to consideration.

The only works of Ashmole that are ever consulted nowadays are his *History of the Order of the Garter*, and his *Diary*; the former for its real merit, the latter not less for quaint scraps of social tittle-tattle than for its autobiographical details.

This *Diary* did not see the light in print till 1717, when it was published in a charming duodecimo of ninety-nine pages, by Charles Burman.¹ The *Diary* was republished in 1774, as an adjunct to Lilly's *History of his Life and Times*. Some extraordinary departures from the original text characterise this second edition, as we shall see when we compare the versions of the entry that most interests us as Freemasons.

Ashmole's career bears on Freemasonry on two different sides. But the two points of contact merit very different degrees of consideration. The fact that Ashmole, being a Freemason, was also a Mystic has given rise to the theory that he may have formed a link between the Rosicrucians and the Freemasons. This theory rests on a series of postulates, and may be passed over till proofs are forthcoming. The real interest centres in the entries in the *Diary* that show Ashmole to have been a Speculative Freemason of the modern type, associated with brethren of the same type in Speculative Lodges.

¹ The full title runs: *Memoirs of the Life of that learned Antiquary, Elias Ashmole, Esq. Drawn up by himself by way of Diary. With an Appendix of Original Letters. Publish'd by Charles Burman, Esq., London, Printed for J. Roberts, near the Oxford Arms in Warwick-Lane, 1717.* Charles Burman was a son-in-law of Dr. Robert Plot according to some: a stepson, according to others. J. Roberts has succeeded in identifying himself with Freemasonry by publishing more than one work bearing on our History. A copy in the British Museum gives the modest price of the volume, "1s. 6d."

These entries are annexed in facsimile, and run as follow :

EXTRACTS FROM THE DIARY OF ELIAS ASHMOLE.

ASHMOLE MS. 1136.

1646. [folio 19. *verso*.]

FIRST EXTRACT.

Oct: 16. 4.H 30.' P.M. I was made a Free Mason
at Warrington in Lancashire, with Coll: Henry
Mainwaring of Karincham¹ in Cheshire.
The names of those that were then of the Lodge;
M^r Rich Penket Warden, M^r James Collier, M^r Rich:
Sankey, Henry Littler, John Ellam, Rich: Ellam
& Hugh Brewer.

SECOND EXTRACT.

March 1682 [folio 69. *verso*]

- 10: About 5H: P.M. I rec^d a Sumons to appe at a
Lodge to be held the next day, at Masons Hall London.
11. Accordingly I went, & about Noone were admitted
into the Fellowship of Free Masons,
S^r William Wilson Knight, Capt. Rich: Borthwick,
M^r Will: Woodman, M^r W^m Grey, M^r Samuell
Taylour & M^r William Wise.

I was the Senior Fellow among them (it being 35
yeares since I was admitted) There were p^sent
beside my selfe the Fellowes after named.

M^r Tho: Wise M^r of the Masons Company this
p^sent yeare. M^r Thomas Shorthose, M^r Thomas
Shadbolt, Waindsford Esq^r
M^r Nich: Young. M^r John Shorthose, M^r William
Hamon, M^r John Thompson, & M^r Will: Stanton.

Wee all dynd at the halfe Moone Taverne in
Cheapeside, at a Noble Dinner prepared at the charge
of the New-accepted Masons.

¹ The uncertainty of spelling displayed by the authorities who have had occasion to mention Carincham or Karincham has somewhat exercised the present writer. The following represents the result of the enquiries he set on foot.

- Ashmole's MS., Ashm. 1136.....Karincham (Oct. 16, 1646, *Diary*)
Printed Pedigrees, *passim*Carincham (Hen. vi. to Charles II.)
.....Kermincham (1673 and onwards).
Ashmole's *Diary* (*printed*) 1717Keringham (Feb. 18, 1640).
" "Caringsham (April 17, 1643).
" "Karticham (Oct. 16, 1646.)
Ashmole's *Diary*, 2nd edition, 1774Keringham (Feb. 18, 1640).
" "Caringsham (April 17, 1643).
" "Karticham (Oct. 16, 1646).
Index to Ormerod's Hist. of Co. Palatine ... Carincham, Kermincham.
Bartholomew, *Gazetteer*, Edin. 1893, p. 425 ... " Kermincham, township, Swettenham parish,
Cheshire, 5½ miles N.W. of Congleton—1233 ac.
(acres), pop. 183; (census 1891) contains the
seat of Kermincham Hall."
Kelly's *Directory of Cheshire*, 1896....." Kermincham (Kermingham, or Carmcham, or
Carningham) . . ."
Gould, R. F., *History of F.M.*, 1886Karincham (correctly from MS. *Diary*).

Ashmole himself seems to have been in doubt, to judge from the MS. The real form of the name seems to have been Carincham or Kerincham. If the student is dissatisfied with this opinion, he has an ample residue of forms to choose from.

1646.

ARS QUATUOR CORONATORUM

EXTRACTS FROM THE DIARY OF ELIAS ASHMOLE. BIBL. BODL. ASHM. MS. 1136

FOL 19, VERSO

Oct: 16. 4th 30. p.m. I was made a Free Mason
at Warrington in Lancashire, with Bro: Henry
Mainwaring of Harticham ineshire.
The names of those that were then of the Lodge,
Mr: Rich: Penket Warden, Mr: James Follier, Mr: Rich:
Lankey, Henry Lither, John Ellam, Rich: Ellam
& Hugh Brewer.

March 1602.

FOL 69, VERSO.

10. About 5: p.m. I rec: a summons to app: at a
Lodge to be held the next day, at Masons Hall London.

11. Accordingly I went, & about Noone were admitted
into the Fellowship of Free Masons,
Bro: William Wilson Knight, Capt: Rich: Borthwick,
Mr: Will: Woodman, Mr: W^m Grey, Mr: Samuell
Jaylour & Mr: William Wise.

I was the Senior Fellow among them (it being 35
years since I was admitted) There were present
beside my self the Fellows after named.

Mr: Tho: Wise M: of the Masons Company this
present year. Mr: Thomas Shorttose, Mr: Thomas
Shadbolt, ~~Mr: Thomas~~ Waindysford Esq:
Mr: Rich: Young. Mr: John Shorttose, Mr: William
Hannon, Mr: John Thompson, & Mr: Will: Stanton.

We all dined at the Raffe Moone Tavern in
Chancery-side, at a Noble Dinner prepared at the charge
of the new-accepted Masons.

ASHMOLE'S SIGNATURE FROM HIS DIARY, FOL 171.

E. Ashmole

Ars Quatuor Coronatorum.



The examination of these entries by Bro. W. H. Rylands and Bro. E. Conder has been so recent and thorough, that we need no more than refer to the learned articles in which these eminent Brethren have thrown so much light on the nature of Ashmole's connection with Freemasonry.

Bro. W. H. Rylands established the fact that none of the Brethren present at the Warrington Lodge, in 1646, could be considered Operative Free-Masons, while Bro. E. Conder followed with a similar service for the Lodge held in 1682 at Masons' Hall.¹

These excerpts from the *Diary* were introduced by Dr. Anderson into the second edition, 1738, of the *Book of Constitutions*, and have been reproduced, with more or less uncertainty as to their real meaning, in the successive editions during the last century, and in some, at least, of numerous editions of Preston's *Illustrations of Masonry*.

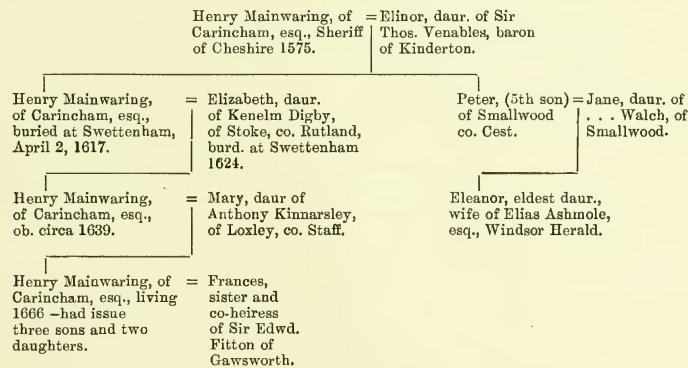
We have mentioned above that there are discrepancies between the first and second editions of the *Diary*. The entry of Ashmole's attendance at Lodge in 1682, in particular, is so altered in the edition of 1774 as to be quite misleading.

[p. 362.] "1682. Mar. 10. About 5 *Hor. post merid.* I received a summons, to appear at a lodge to be held the next day at *Masons Hall* in *London*.

11. Accordingly I went, and about noon was admitted into the fellowship of Free-Masons, by Sir *William Wilson*, Knight; Captain *Richard Borthwick*, Mr. *William Wodman*, Mr. *William Grey*, Mr. *Samuel Taylour*, and Mr. *William Wise*."

This perversion, or rather inversion, of the relation of initiator and initiated is so devoid of apparent object as to disarm suspicion. An equally purposeless, though less important, deviation from strict accuracy marks Dr. Anderson's quotation in the *Book of Constitutions*. As a natural consequence, more than one historian of eminence has been beguiled into misapprehension of Ashmole's real statements.²

Elias Ashmole's father-in-law, Peter Mainwaring, of Smallwood, has been generally taken to be Col. Henry Mainwaring's uncle. This is not so. Peter Mainwaring was brother to our Colonel's grandfather, therefore Ashmole's first wife was daughter of Colonel Mainwaring's great-uncle. The following pedigree condensed from Ormerod will make this clear:



The portrait is from a fine specimen of the engraving after Faithorne, in the collection of *Heralds' Portraits* formed by Bro. Sir Arthur Vicars, Ulster King-of-Arms, to whom our best thanks are due for his courtesy in permitting the reproduction. The composition and arrangement of the engraving have caused it to be described as "Ashmole's bookplate." But the size of the original, which measures seven inches by five, is alone sufficient to preclude such a use. We must acquit Ashmole of the intention, Titanic even in that age of folios,

¹ See Gould's *History of Freemasonry*, vol. II., chapters xiv., xv.; Conder's *The Masons' Company*, A.Q.C., vol. ix., p. 28; and the series of epoch-making articles by W. H. Rylands, *Freemasonry in the Seventeenth Century* (Warrington, 1646), *Masonic Magazine*, December, 1881.

² See Gould's *History of Freemasonry*, vol. II., p. 173; and Rylands on *Freemasonry in the Seventeenth Century*, *Masonic Magazine*, vol. ix., p. 221.

of forming a library of books averaging a yard or so in length, by eighteen inches in breadth. No less dimensions will justify such a bookplate. Besides, Ashmole did not use it as a bookplate, and did use a typographical label instead; a strong enough argument, one would think. To judge from an inspection of the Ashmolean collection, the engraving was intended as a frontispiece or titlepage to Elias Ashmole's own manuscripts, while the plain typographical arrangement did duty in the printed books.¹ A somewhat similar sentiment has often read a Masonic meaning into the astrological symbol inscribed on the pedestal.

AUTHORITIES.—Ashmole's *Diary*; Dr. Richard Rawlinson's *Life of Ashmole*, prefixed to his edition of *The Antiquities of Berkshire*, 1719; Dr. Bliss's edition of Anthony à Wood's *Athenæ Oxonienses*, 1813-20; Thomas Allen's *History and Antiquities of Lambeth*, 1827; R. F. Gould's *History of Freemasonry*, 1886; W. H. Rylands' *Freemasonry in the Seventeenth Century*, *Masonic Magazine*, 1881.

II.—JOHN AUBREY AND THE MEMOIRES OF NATURALL REMARQUES IN THE COUNTY OF WILTS.

Extraordinary as were the episodes in Ashmole's career, they found their parallel in the ups and downs in Aubrey's fortunes. But with a difference. Every step that Ashmole took was upwards on the ladder of worldly preferment. With Aubrey it was the reverse. Ashmole began life as a choir-boy, and before he died had twice refused the office of Garter King-of-Arms. Aubrey began life as an estated gentleman, and before he died had lost every rood of land and every penny of fortune. Nor did he acquire renown during his life-time by the publication of his works. Even to this day some of his MSS. remain unpublished. The entry of Sir Christopher Wren's acception lay hidden away, for the better part of two centuries, amid incongruous matter in his *Memoires of Naturall Remarques in the County of Wilts*, written at odd intervals between 1656 and 1691.

Nevertheless, the author of the *Memoires* stood, in his day, in the first rank of English Archaeologists and Naturalists. He was a native-born Wiltshireman, and, when twenty-five years of age succeeded, on his father's death in 1652, to estates in the several counties of Wilts, Surrey, Hereford, Brecknock, and Monmouth²; in show, a goodly heritage, but in substance, eaten up with mortgages and lawsuits, which ultimately stripped him of his acres, and left him dependent on his friends. It was fortunate for Aubrey that he was of a singularly winning disposition, and that, from his childhood, he had the knack of making fast and firm friends. As an instance, his first teacher, the schoolmaster of Malmesbury, who had been intimate with Thomas Hobbes, seems to have transferred to the embryo antiquary the liking he had borne to the great philosopher, and, notwithstanding the disparity of years, united with his pupil in a lasting friendship. Aubrey was a gentleman-commoner of Trinity College, Oxford, and there formed acquaintance with Anthony à Wood, to whose collections for a History of the University and its Graduates he furnished copious contributions. He also contributed to Dugdale's *Monasticon Anglicanum*. As he thus began by helping others while still at the University, he continued through life ready to assist his literary contemporaries. Somewhat to the surprise of those who know the slipshod easiness of his temperament, he is found among the members of the club of Commonwealth-men, formed in 1656 on the principles of Harrington's *Oceana*. When the Restoration came, Aubrey betook himself to Ireland. On his return, he narrowly escaped shipwreck at Holyhead, only to make shipwreck of his happiness by marrying a lady, who turned out to be what our *fin-de-siècle* moralists call the wrong woman. In 1662, he was elected a Fellow of the Royal Society, then newly formed. In 1664, he travelled in France on a footing of some expense, as Anthony à Wood insinuates. Poor Aubrey contrived to reduce himself not merely to straitened circumstances, but to actual indigence. During the last twenty years of his life, he was secured from the miseries of his position only by the benevolence of friends, to whom he had endeared himself by a geniality of disposition that does not go to the popular conception of an archaeologist. He resided, for the most part, under the roof of Lady Long, of Draycot, in his beloved Wiltshire. Even at this distance of time, it is well to recall the goodness of this lady, who did herself honour by her fostering care of a worthy man, whose learning and simplicity did not secure him from improvidence. "From 1670," he writes, "I thank God I have enjoyed a happy delitescency." This obscurity, in which he so rejoiced, left

¹ See *The Ex-Libris Series*, edited by Gleeson White. *English Bookplates, Ancient and Modern*, by Egerton Castle, M.A., third edition.

² In his *Miscellanies*, he appears to lay claim to an estate in Kent also, but the five counties enumerated in the text are surely enough.

him little else to do than to bask in the society of the *litterati* of his day, now at the house of one friend, now of another, always inquiring and copying, never sifting or weighing. In fitting sequel to his chequered career, the time and circumstances of his death were not precisely known to his friends. Dr. R. Rawlinson says, in his sketch of Aubrey's life, "that he was on his return from Loudon to Lady Long's house when his journey and life were concluded at Oxford, where it is presumed he was buried, though neither the time of his obit nor the place of burial can be yet discovered."¹ Since Rawlinson's time, the date of Aubrey's demise has been ascertained to be June 1697, at Oxford, where he was buried at St. Mary Magdalene.

Aubrey has hardly had justice done to him in the estimate of his literary character handed down to us from his contemporaries. It could not well have been otherwise, for à Wood, though he had acknowledged Aubrey's services, took care to place on record a spleenetic disparagement. Aubrey "was," he says, "a shiftless person, roving and magotie-headed, and sometimes little better than crazed; and being exceedingly credulous would stuff his many letters sent to A.W. with fooleries and misinformations which sometimes would guide him into the paths of error."² The great critic Gifford, too, has fallen foul of our author: "Aubrey thought little, believed much, and confused everything."³ There is quite sufficient infusion of truth in these unpalatable criticisms to make them hard to dissipate, and yet they give a very incorrect idea of Aubrey's merits. The most considerable part of the productions of our antiquary consists of unrevised masses of matter, collected at various times, and jotted down as they came to hand. It is absurd to demand for such MS. compilations the polish of productions fitted for the press. It might even be that Aubrey himself would have rejected the cruder parts, though the tone of his mind was uncritical to a degree. He was of the same literary type as Boswell; it is a thousand pities he had no Dr. Johnson to immortalise. As it is, his books are full of observed facts and improbable inferences, painstaking archaeology and unreal demonology, all jumbled together without an attempt at discrimination. It is in this simplicity of reception and directness of transference that his value as a witness lies. He was inquisitive, credulous, and superstitious beyond common, and he was learned, diligent, and honest beyond common. Even if his anecdotes be read with the critical distrust begotten of the nineteenth century, they are transparently the records of what he saw and heard. Farther than this it was not in his nature to go. He never dreamed of questioning the testimony presented to him; he simply passed it on as he got it.

The only work Aubrey printed during his lifetime was his *Miscellanies*, 8vo., London, 1696, a collection of popular superstitions regarding dreams, ghosts, omens, witches, and such-like.

His works remained for the most part in manuscript, to the great advantage of subsequent antiquaries who have "conveyed" freely from his ill-assorted, or rather, unassorted collections, with little fear of being detected except by an investigator who might follow on the same errand as themselves.

The manuscript that more particularly concerns us, *The Memoires of Natural Remarques of the County of Wiltshire*, came near to being published in the author's life-time, though his *Perambulation of the County of Surrey* edited and continued in five volumes, by Dr. Richard Rawlinson, in 1719, was the first to see the light after his death. When Aubrey's friend, Dr. Robert Plot (whose name is equally well-known to Freemasons) declined to edit the *Memoires*, the author girt himself for the task. He made a fair copy for the Royal Society, he got his portrait taken for a frontispiece, and he enjoined in his last will and testament speedy publication, should any accident happen to him. All to no purpose. Barring some stray extracts, the *Memoires* did not see the light in print, till 1847, just one hundred and fifty years after the author's death. By way of compensation, they found then a competent and sympathetic editor.⁴

In these *Memoires* occurs the only contemporary statement of Sir Christopher Wren's connection with the Craft. So far as is known, the next mention of him as a Brother is in the year of his death, 1723, when some of the newspapers in their obituary notices call him "a worthy Freemason."⁵ Aubrey's *Memoires* stand as bare of external corroboration as

¹ *The Natural History and Antiquities of the County of Surrey*; Memoir, p. xii.

² *Athenæ Oxonienses*, edit. Bliss, Life, p. lx. The allusion in the text is to the biography of Lord Chancellor Hyde which Aubrey supplied to Wood. Aubrey's candour, as characteristic as injudicious, exposed Wood to a prosecution.

³ Gifford's *Ben Jonson*; Life, p. li.

⁴ *The Natural History of Wiltshire*, by John Aubrey, edited by John Britton, F.S.A., for the Wiltshire Topographical Society. London, 1847.

⁵ *Newspaper Notices of Sir C. Wren*, by Rev. A. F. A. Woodford, M.A., *Masonic Magazine* (1881), vol. ix., p. 8. See Gould's *History of Freemasonry*, vol. ii., chap. xii. The whole chapter is well worth study, as an example of the acuteness, candour, and erudition that have raised Bro. Gould's *History* to a plane so far removed from the stock *Histories of Freemasonry* as to leave no common ground of comparison.

Ashmole's *Diary* did, till Bro. W. H. Rylands tracked down the constituents of the Lodge at Warrington; and Bro. E. Conder did the same service for the London Acception.

EXTRACTS FROM AUBREY MS. 2., pt. ij.

[folio 72. verso]

Mdm. this day ¹⁶⁹¹ [May the 18th being Monday] ^{after Rogation Sunday} is a
great convention at St. Pauls church of the Fraternity
of the Free-Masons: ^{Accepted} where S^r Christopher Wren is
to be adopted a Brother: and S^r Henry Goodric:
———— of y^e Tower, & ^{divers} sever others ————
There have been Kings, that have been of this
Sodalitie.

[folio 73.]

S^r William Dugdale told me many yeares since, that
about Henry the thirds time, the Pope gave a Bull,
or ^{Patents} Diploma ^a to an company of Italian ^{Free-Masons} Architects
to travell up and downe over all Europe, to build Churches.
From those are derived the Fraternity of ^{adopted-Masons} Free-masons.
They are known to one another by certain Signes &
Markes and Watch-words: it continues to this day:
They have severall Lodges in several Countres for their
reception: and when any of them fall into decay, the
brotherhood is to relieve him, &c. The manner of their
Adoption is very formall, and with an Oath of Secrecy.

These passages, taken from the MS. in the Bodleian Library, might seem, at first sight, the foundation for the tradition that Sir Christopher Wren was a Freemason. But the oddest thing about the tradition is that it grew up quite independently of the *Memoires*. It is true, that the statement was brought to the knowledge of Masonic students by Mr. J. O. Halliwell (Halliwell-Phillipps) in 1844, three years before Mr. Britton edited the *Memoires*.¹ But this is not a question of a few years. The tradition was in full force a hundred years before Mr. Halliwell's time, and can be traced very near to the time of Sir Christopher himself.

Mr. Halliwell's quotation was from the MS. preserved in Library of the Royal Society. This is the fair copy made by Aubrey himself with a view to publication, and, on comparison with the Bodleian copy, his quotation runs somewhat differently:

"Sir William Dugdale told me many yeares since, that about Henry the Third's time, the Pope gave a bull or patents to a company of Italian freemasons, to travell up and down all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signes and watch words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall and with an oath of secrecy.

"Memorandum. This day, May the 18th, being Monday, 1691, after Rogation Sunday is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

¹ *The Early History of Freemasonry in England*, by J. O. Halliwell, F.R.S., second edition. London, 1844, pp. 46, 47. The passage is not to be found in the first edition.

1691 after Rogation Sunday
 Matron. Sunday [May the 18th being Monday] is a
 great convention at St Pauls church of the Fraternity
 of the ^{accepted} ~~Free~~ Masons, where S^r Christopher Wren is
 to be adopted a Brother and S^r Henry Goodricke
 of y^e Tower, & ^{divers} ~~several~~ others -
 of these have been Kings, that have been of this
 Sodality.

S^r William Dugdale told me many years since, that
 about Henry the third's time, the Pope gave a Bull,
 or ^{Patent} Diploma to a ^{Free-Masons} company of Italian Architects
 to travell up and downe over all Europe, to build Churches.
 From thence we derived the Fraternity of ^{adopted-Masons} ~~Free-masons~~.
 They are known to one another by certain Signes &
 Markes and Watch-words: it continues to this day.
 They have severall Lodges in severall Countreys for their
 reception; and when any of them fall into decay, the
 brotherhood is to relieve him. &c. The manner of their
 Adoption is very formall, and with an Oath of Secrecy,

The whole question of Sir Christopher Wren's connection with the Craft, and of his utterances on the subject, have been discussed at great length by our erudite Bro. R. F. Gould.¹ His forensic ability has achieved a triumph in the conduct of the case. He has compelled all Masonic students to reconsider a question that had seemed settled. His argument has demolished the alleged Grand Mastership of Sir Christopher Wren, and his treatment of Sir Wm. Dugdale's theory and the stories of the *Parentalia* is equally satisfactory. But when that argument is extended to exclude the possibility of Wren's Acception, it becomes inconclusive. Something more than the silence of contemporaries who might have known, or who ought to have known, or who even must have known, is required to invalidate Aubrey's clear report. Aubrey was a gossip; but all the better reporter. His testimony is unexceptionable on the points of honesty of purpose, habitual veracity and adequate means of knowledge. The MS. was revised by himself, and the particular paragraph was remodelled, as will be seen from the version quoted by Mr. Halliwell. If he had seen any reason to correct the statement, he had an opportunity of doing so. The MS. was submitted to, and annotated by Ray, Evelyn, and Tanner, men conversant with Wren and his associates. If they had thought it worth while to correct the statement, they had an opportunity of doing so.

Nor has the course of historical investigation during the last ten years tended to invalidate Aubrey's statement. More, much more, is now known about the course of the Acception. And every new point, as it arises, increases the likelihood of Sir Christopher's membership of that body.

In view of the more recent investigations, the case stands somehow thus. Omitting Aubrey's testimony, we find in the course of the Acception, in the stream of family tradition, and in the obituary notice of 1723, such grounds for inferring Sir Christopher Wren, like others of his stamp and day, to have been connected with the Craft, that we should be justified in feeling the liveliest surprise if it should be shown that the fact was otherwise. Admitting Aubrey's testimony, we find the probability turned into such a certainty as actuates men in the conduct of their daily life. Rebutting evidence there is none. The witness and his testimony are such as the Court must admit. It is for the jury to determine the precise amount of credibility.

AUTHORITIES.—Aubrey's Autobiographical *Memoranda*, digested and annotated in *Biography of Aubrey*, by John Britton, F.S.A., 1845; R. F. Gould's *History of Freemasonry*, 1886. Aubrey's *Life and Writings* [by Professor Masson] *Brit. Quar. Review*, vol. XXIV.

III.—DR. RICHARD RAWLINSON AND HIS MSS.

Few families can boast of two such bibliophiles in the same generation as Dr. Richard Rawlinson and his elder brother, Thomas Rawlinson. The latter attained a doubtful immortality through being satirised in the *Tatler* as Tom Folio. The former, though provoking in his life-time the levity of the smaller fry of literature, has secured a niche in the Temple of Fame by enriching the Bodleian library with collections worthy of Sir Thomas Bodley himself.

Dr. Richard Rawlinson's life vied in eccentricity, if not in vicissitude, with the lives of Ashmole and Aubrey. Born in January, 1689, O.S., he was sent to Eton and Oxford by his father, Sir Thos. Rawlinson, sometime Lord Mayor of London. He graduated from St. John's College in 1711, and proceeded M.A. in 1713.

His reputation for learning and ability was such that the Royal Society elected him a Fellow in 1714, and his University conferred on him, while making the Grand Tour in 1719, the degree of D.C.L. by diploma. His reputation accompanied him on the Continent. The Universities of Utrecht, Leyden, Pavia and Padua incorporated him. During his six years' travels, he had seen, as he remarks, four Popes. But the Popes did not see much of him, for it was cast up to him that he eschewed the polite society of Courts. He returned to England in 1726, and was elected F.S.A. in the following year. While still a gentleman-commoner of his College, he had been remarked for his taste and judgment in collecting books, and thence-forward to the day of his death he never let slip an opportunity of acquiring literary treasures.

A striking episode in his career is that, though he passed to the world as a layman, he was not only in Holy Orders, but actually a Bishop amongst the non-jurors. The more ardent Churchmen, however, could not find it in their hearts to forgive him for subordinating his zeal for their tenets to his love for his books. When Dr. Rawlinson occupied a top

¹ *History of Freemasonry*, by R. F. Gould, vol. ii., chap. xii.

floor in Gray's Inn with his books, rather than with himself, Dr. Samuel Drake composed the following caustic epitaph:—

Conditur hic
Nondum mortuus, qui nunquam vixit,
R. R.
Legum, legem qui nec novit nec colit, Doctor;
Qui Germaniam, Italiam et Galliam visit,
Sed nec in Germaniâ, nec in Italiâ, nec in Galliâ visus.
Si tumultum spectes, caelo vicinus;
Si animam, terra defessus.

The point is that Rawlinson continued to condemn the claims of society no less in his London attic than he had done while on the Continent.

Rawlinson attributed the epitaph to a brother non-juring bishop, and thought it worth while to vindicate himself in a dignified reply still to be read in his own sprawling handwriting, among his personal MSS. in the Bodleian Library.¹

In order to command larger sums for the increase of his collections, Dr. Richard Rawlinson lived on a scale of personal expenditure far beneath his means. This economy exposed him to many a jibe from hungry wits who would fain have been fed by him. Nichols' *Literary Anecdotes* and books of the type of Dibdin's *Bibliomania* are filled with anecdotes that mark a sparing expenditure on his household, and an unstinted expenditure on his library, but never convict him of real meanness or unkindness.

The list of the books written and edited by Dr. Rawlinson is long and ponderous; not the less ponderous because it includes antiquarian works by Ashmole and Aubrey. It must be admitted that the three worthies, Ashmole, Aubrey and Rawlinson, had a singular talent for composing unreadable books. It strains the fitness of things to treat of them and their tomes in such gossiping articles as the present series.

When Dr. Rawlinson's collection had outgrown his attic chambers in Gray's Inn, he removed to London House, Aldersgate, once the mansion of the Bishops of London. Here he was in process of being crowded out again by the growth of his collections, when he died in 1755, having left to his University bequests that have not been excelled before or since his time. In his life-time, hardly a year had passed without his presenting some rare and valuable gift to his *Alma Mater*. At his death his MSS. collections came to the University in overpowering bulk: "Collections formed abroad, and at home, the choice of book auction, the pickings of chandlers' and grocers' waste paper, everything, especially in the shape of MSS., from early copies of Classics and Fathers, to the well nigh most recent logbooks of sailors' voyages." The Library was overwhelmed. The staff was scanty, and the accommodation limited. No attempt was made to cope with the influx, and nearly one hundred years elapsed before the MSS. were systematically attacked. Indeed, the present accessible condition of the Rawlinson MSS. is mainly due to our own contemporary still in office at the Library, the Rev. Wm. Dunn Macray, M.A., Assistant in the Department of MSS. Under his care, every corner of the Library was examined. Cupboard after cupboard was found crammed with MSS. huddled together in confusion. Mr. Macray records, with pride, that a dark hole under a staircase, overlooked for a century, was explored by him on hands and knees, and rewarded him by a rich "take." The whole number of documents thus brought to light, afforded material for the almost incredible number of thirteen hundred bound volumes.²

Rawlinson encumbered his will with eccentric conditions. Not the least singular was his bequest of his heart to his College, where it is still preserved. *Ubi thesaurus, ibi cor*.

The part taken by Dr. R. Rawlinson in Freemasonry is almost of itself sufficient to dispel the imputations of grossly unsocial and penurious habits. The social side of the Freemasonry of 1725-1755 was largely developed, and no man could then have been prominent in the Craft, who was not capable of the amenities of convivial intercourse.

So long as Dr. R. Rawlinson was taken to be the author of the volume known as RAWL. MS. C. 136, it was natural to correlate his zeal as a Freemason with his activity as a collector of Masonic items. Now that we know Bro. Thomas Towl, of the Barbican Lodge, was really the compiler, we shall have to go upon other grounds.³

¹ Rawlinson's handwriting was of a rude and clumsy character, very surprising in one who wrote so much. No one who has consulted his MSS. has passed it by without comment. The family character is apparent in Thomas Rawlinson's writing, which is very similar. Dr. Richard Rawlinson usually signed with his initials separated by a cross: R + R. This may have had some connection with his ecclesiastical rank. His book-plate was a representation of the University seal, copied from the seal on his diploma of D.C.L.

² Macray's *Annals of the Bodleian Library*: Clarendon Press, 1890, p. 236.

³ Vide *infra*, *Introduction to Calendar*, p. 14.

The extreme improbability of Dr. R. Rawlinson being initiated before 1726 was long ago pointed out by Bro. R. F. Gould, though, when our learned brother wrote, neither the course of the Acception nor the dates of Rawlinson's career had been marked out as clearly as now. Though Rawlinson, Martin Clare and Desaguliers were all admitted Fellows of the Royal Society at the same meeting, in 1714, yet there is no evidence that any one of the three became a Freemason till well after 1717. On the other hand, we shall violate no probability by putting Rawlinson's initiation somewhere after his return, in 1726, from his six years' travel on the Continent.

If so, there can be little doubt that it took place very shortly after that date. The present inquiry has had the good fortune to bring to light, in a notebook of Rawlinson's, the dates of some Quarterly Communications in which he seems to have been interested.¹ The earliest of these, recorded in Rawlinson's unmistakable hand, is St. John the Baptist's Day (24th June) 1727. We can assume, with some confidence, that Dr. Rawlinson was a member of the Craft at that date. Otherwise, it is hard to conceive why he should make the entry. Other Quarterly Communications of that and the following year are similarly noted. On 27th March, 1729, he enters "rep. of ye Com. of Charity," so that he probably represented his Lodge on the Committee. Other dates, manifestly of Quarterly Communications, are noted from time to time, the last occurring on 21st November, 1731, when the information in the notebook comes to an end.

The accounts of the Rose Lodge (formerly the Barbican) show that Bro. Daniel Delvalle was in the chair on St. John's Day in Winter, 1732, and submitted his vouchers for payment during his term of office. As the By-Laws provided for half-yearly election of officers, he had gone into the Chair on the previous St. John's Day in Harvest. By a subsequent entry it appears that Dr. Rawlinson passed the Chair before Delvalle. His term of office cannot have begun later than St. John's Day in Winter, 1731. The same accounts show Dr. Rawlinson paying in a subscription of £1 7s. 0d. towards the funds of Lodge.²

The next certain date in Rawlinson's career as a Freemason is supplied by an engraved form of Summons presented by him to the "Lodge held at the Sash and Cocoa Tree, Moore Fields." The Latin inscription gives the date:—

In Latomorum nsum
D[ono]D[at]
R[icardus] R[awlinson] LL.D., 5733.

And a finely engraved plate it is, quite worthy of the school of engraving that included Pine and the Coles.

The acumen and research of Bro. John Lane have shown that the List of Lodges, till now attributed to Rawlinson, was compiled about 1733-4.³ The Lists of members show that Dr. Rawlinson belonged to three other Lodges, besides the Sash and Cocoa Tree. His name stands sixty-fifth in the St. Paul's Head Lodge; sixty-seventh in the Barbican Lodge, and second in the Oxford University Arms Lodge. He served the office of Grand Steward in 1734, an office that demanded both goodwill and good fellowship, for it meant personal trouble and expense.

In the Notebook⁴ already quoted, he enters among "Notes of expences to Dec. 1, 1735," the purchase, for two shillings, of a copy of William Smith's *Freemason's Pocket Companion*.

Freemasonry Pock Comp-o - 2-0

The letter to Bro. Towl which we quote at length further on, shows Dr. Rawlinson occupied with Freemasonry in 1738, and some advertisements of 1747 show him keeping up his acquaintance with this worthy brother.⁵

Nor is this the latest date to which the evidence of his interest in the Craft can be carried. As late as 30th November, 1753, hardly eighteen months before his death on 6th April, 1755, an entry in his last personal Notebook⁶ records that "The Society of Free Masons met at St. Mary's Chapell, & elected Car^s Hamilton Gordon Grand Master Edinb."

¹ *Autograph Notebook*, RAWL. MS. J. 8vo, 4, folio 5, etc. These Notebooks are quite distinct from the Notebooks enumerated under class D. in the Bodleian catalogue.

² *Vide infra*, *Calendar of RAWL. MS.*, No. 43.

³ *Handy Book of Lists of Lodges*; Jno. Lane, F.C.A., Kenning, London.

⁴ *Autograph Notebook*, RAWL. MS. J. 8vo, 4, folio 28, verso.

⁵ *Vide infra*, *Introduction to Calendar*, p. 16.

⁶ *Autograph Notebook*, RAWL. MS. J. 8vo, 15, folio 46, verso.

As might be expected from the queer twist in his character, Dr. Rawlinson did not get on well with his compeers. He quarrelled with the Royal Society which had honoured him with so early an election. He quarrelled with the Society of Antiquaries which had elected him in mature age. He quarrelled with the non-juring clergy, to whom he was attached by ties as close as they were secret. But there were two institutions, with which he is never recorded to have quarrelled; the University and the Craft. They seem to have held him to the last.

The accompanying portrait of Dr. Rawlinson is reproduced from the rare engraving by Vander Gucht, the original of which seems to have been inserted by Dr. Rawlinson himself in the volume known as MS. Rawl. J., 4to, folio 343. As Michael van der Gucht, the Flemish engraver, died in 1725, the portrait must date from the period of Dr. R. Rawlinson's residence in the Universities of the Low Countries. Our thanks are due to Mr. E. W. B. Nicholson, M.A., Bodley's Librarian, and to the authorities of the Clarendon Press for their kind permission to reproduce the portrait.

¹ AUTHORITIES.—Rawlinson's MS. *Notebooks*; Nichols' *Literary Anecdotes*, 1812—1815; ditto, *Literary History*, 1820, *passim*; Macray's *Annals of the Bodleian Library*, 2nd edit., 1890; R. F. Gould's *History of Freemasonry*, vol. II., chap. xiv.

I.—RAWLINSON MS., C. 136.

The volume known as "Rawlinson MS., C. 136" is in form a stout folio (12½ inches by 8 inches), and is lettered "Collections relating to Freemasonry." Its present binding is in light brown half-calf, of about the year 1850, when many of Dr. Rawlinson's collections were catalogued and set in order. It has been described, fairly enough, as a sort of Masonic Scrap-book. The contents are partly written and partly printed. Some of the MS. matter is copied on the pages of the book itself; some consists of memoranda pasted into the volume. In like manner, some of the printed matter consists of pamphlets inserted, and some of newspaper excerpts and similar paragraphs pasted on the leaves themselves. The original compiler numbered the pages of about two-thirds the volume, and then abandoned the task. His numerals at the head of each page are very different in character from those used by Dr. Rawlinson. The pagination ceases with page 255, as will be gathered from the Calendar. From page 34 to page 194, space is left for a "List of Freemasons' Lodges," one to each page, with the evident intention of filling in the members' names. But this intention was carried out in only four instances, duly noted in the Calendar.¹ The other pages are completely blank where the members' names ought to appear. Interspersed among these pages are pamphlets, blank forms of Summons to Lodge, newspaper cuttings, and such like, in the order detailed in the following Calendar.

Following the Rev. J. W. Sidebotham, M.A., who, profiting by Mr. Halliwell's hint, drew attention to the Masonic interest of this volume in 1855, all subsequent references to it have been made as though it were the composition of Dr. Richard Rawlinson. This is not so. We have seen that the character of Dr. Rawlinson's handwriting was such as to impress itself on all who have had to deal with his manuscripts. There is not a word in this volume in his autograph, with the exception of a letter to one Thomas Towle, which is incompatible with the ascription of the compilation to Dr. Rawlinson.

The annexed facsimile of this letter is by that careful artist, Mr. F. Compton Price, and will give an excellent idea of Rawlinson's penmanship. It runs as follows:—

¹ Not one of the four Lodges thus distinguished is in existence to-day, though two of them survived well into the present century. See Bro. John Lane's *Masonic Records*. The oldest of the four was that held at the Sash and Cocoa Tree, and was constituted July, 1724, and erased April 1746. The next in seniority, at the Paul's Head, Ludgate Street, continued its work from April, 1725, till March, 1830. The Lodge constituted at the Bricklayers' Arms, Barbican, 26th January, 1730, though erased in 1783, was restored in 1784. Falling into the sere and yellow leaf, it united with the British Social Lodge, No. 222, in 1821, and eventually came to an end in 1851. The last of the four, held at the Oxford University Arms, Ludgate Street, lasted from June, 1732, till December, 1748. It is to be presumed that we owe these Lists of Members to the accessibility of the individual Lodge Records to Bro. Thos. Towle, either in his own person, or on behalf of his patron, Dr. R. Rawlinson.

Ars Quatuor Coronatorum.



Your Hble Servt
Rt Rowlinson

Dr^r. as you please all relating to the
Subject of Masonry I send you this from
Mr. Whitfield's Continuation of his Journal
Lond. 1739 - oct. pag. 6.

Savannah in Georgia Friday 24 June 1738
To the great surprise of my self and people
wey enabled to read Prayer and preach
with power before the Free Masons with
whom I afterward dined and was used with
the utmost civility. may god make them
servants of Christ, and then, and not till
then will they be free indeed

What notion this Gent has of the craft
you may guess by his surprise and wish.

Yours^r.

13 Jan'y 1738/9

Yours to command

R.R.

Letter of D^r. Rawlinson to Thomas Towl. (*Vide infra*, CALENDAR, N^o. 44.)

[folio 175.]

dr Sir.

As you preserve all relating to the
Subject of Masonry I send you this from
Mr. Whitfields Continuation of his Journal
Lond. 1739. Oct. pag: 6.

Saavannah in Georgia Friday 24 June 1738
To the great surprize of myself and people
was enabled to read Prayers and preach
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whom I afterwards dined, and was used with
the utmost Civility. May God make them
servants of Christ, and then, and not till
then will they be free indeed.

What notions this Gent has of the craft
you may guess by his surprize and wish.

I am S^r Yours to comānd,
13 Jany 1738/9. R.R.

Addressed:—

To
Mr Thomas Towl at
Mr. Heaths near the
Black Dog in
Shoreditch

To
Mr. Thomas Towl at
Mr. Heaths near the
Black Dog in
Shoreditch.

In face of this letter, it is impossible to continue any longer to attribute the
compilation of the volume to Dr. Richard Rawlinson. He was not the author, but became

the owner. There is no evidence to show how it passed into his hands, any more than in the case of the scores of other multifarious compilations catalogued under his name in the Bodleian Library.

Thomas Towle, or Towle, is a name hitherto unknown, or at least unnoticed in the annals of our Craft. As we shall see, he was a member in 1733-4 of the "Lodge held at the house of Joseph Willmott, the Bricklayers' Arms, in Barbican, and removed shortly before to the house of Edward Rose, the Rose Tavern, Cheapside." Both Dr. Rawlinson and "Jno. Baker, a carpenter," were members of this Lodge. Bro. Towle served his Lodge zealously when it was in low water in 1733-4. On two occasions in 1735 he was the representative of the Rose Lodge on the Committee of Charity. The date of Dr. Rawlinson's letter shows Towle to have been actively collecting in 1738. Notwithstanding the disparity of their stations, they were held together by fraternal ties, both being members of the same Lodge: not to speak of the fellow feeling of collectors. Their acquaintance lasted till within a few years of Rawlinson's death, as there is an obscure entry, relating to "Advertisement for Mr. Towle," to be found in a notebook of Dr. Rawlinson's under date of February, 1747.¹

Bro. Towle is described in the Lodge list as a "glasier," and, in 1747, he resided in Shoreditch. His name does not appear in any of the London Directories, or in the lists of Liverymen of the City of London, between 1710 and 1750, preserved in the Bodleian Library.

It is not too late, we trust, to do justice to the humble tradesman whose artless miscellany bids fair to outlast the portly tomes by which his learned correspondent hoped to ensure an enduring reputation.

The collection ranges from 1724 to 1746, the more important items being of dates between 1729 and 1739.

CALENDAR OF THE RAWLINSON MS., C. 136.

- No. 1.—A Prayer Supposed to have been Used at the Introduction of a new Member into the Society of Free Masons, found among the Papers of a Brother deceas'd. (*One MS. page in folio.*) p. 3
- No. 2.—Another Prayer, similar to foregoing. (*One MS. page in folio.*) p. 4
- No. 3.—A Prayer to be used at the Admission of every new Brother. (*Printed 4to. leaf, at end is added in MS. 'by William Dudley.'*) Almost identical with No. 1. p. 5

[These *Prayers* are the earliest in date under the Grand Lodge of England, though a form of prayer had been printed for the use of the Grand Lodge of Ireland some years previously.²

Surprise has sometimes been expressed at the absence of any form of prayer from the *Book of Constitutions*, 1723. But the author, the Rev. James Anderson, was a Scottish Presbyterian minister, whose religious tenets forbade any set form of Prayer.

The three Prayers in the text are unsectarian in the full sense of the word. In this, they differ as widely from the Invocation that had been wont to open the Old Charges as from the distinctively Christian forms of the Irish *Book of Constitutions*. They are even more strikingly inconsistent with the tenets of *The Grand Mystery* and its contemporary catechisms, which add to Trinitarian forms the titular patronage of St. John. These Prayers, too, are lengthy, and seem designed as an exordium for a correspondingly lengthy and solemn ceremonial, very different from the Spurious Rituals of Prichard's type. It would be difficult to frame a more incongruous sequence than the clap-net catches of contemporary catechisms would form to the sustained and sonorous phraseology of these Prayers.]

- No. 4.—Engraved (blank) form of Summons to Grand Lodge, headed 'Montague Grand Master,' with coat of arms on red wax seal, On a chevron between three towers, a pair of compasses. Motto 'EN APXH HN O AOTOM.' Supporters, two beavers. Crest, a dove. p. 13

¹Rawlinson MSS., J., 8vo., 12, folio 13. The entries imply that Dr. Rawlinson paid for the insertion of advertisements on behalf of Towle. These advertisements have been identified in the columns of the *London Evening Post*, and other journals of that date. They relate to the letting of a house "with an extream pleasant Garden," at Mitcham, in Surrey, for which application was to be made to Towle.

²*Caementaria Hibernica*, Fasciculus I; Pennell's *Constitutions*, 1730, where it is inadvertently stated that similar prayers are to be found in Wm. Smith's *Pocket Companion*, 1735, and *The Book M.*, 1736. The reproduction of the *Pocket Companion* in Fasciculus II. has already corrected the erroneous statement.

[This document might, with equal appropriateness, be described as a Diuner-ticket. It goes on to say, "You are desir'd . . . to chuse a Grand Master and other Grand Officers and to Dine.—No. 563, 10 shillings 6d.—No Brother to be admitted Uncloath'd or Arm'd." This seems to have been the occasion on which Lord Southwell, Past Grand Master of Ireland, acted as proxy for the incoming Grand Master, Earl of Strathmore, at the Grand Feast of 1733, in succession to Viscount Montague, who vacated the chair on that day.]

No. 5.—Four engraved Tobacconists' labels, recommending 'Carrington's,' 'Bett's' (two), and 'Stainer's' brands of tobacco, by means of conspicuous Masonic emblems..

p. 13

[These must be among the earliest attempts to turn Freemasonry to the purposes of commercial advertisement.]

No. 6.—Engraved (blank) form of Summons to the Hon^{ble}. Society of Hurlothrumbo. (*One leaf in folio.*)

p. 15

[The social habits of the eighteenth century gave birth to a vast number of what Laurence Dermott very justly stigmatised as tippling-clubs.¹ These ill-matched rivals of Freemasonry have hardly left a name behind them.]

No. 7.—The FREE MASONS CONSTITUTIONS. Copied from an Old MS. in the possession of Dr. Rawlinson. (*MS. sixteen pages.*)

pp. 17-32

[The OLD CHARGES of Freemasons were practically unknown to the last generation of Masonic students. The great glory of having demonstrated their value is primarily due, in this country, to Bro. William James Hughan, followed, on the Continent, by the German scholar, Dr. Wilhelm Begemann. Under their care, the seventy-five existing texts of these Old Charges have been sifted, weighed and classified, with all the studious skill that Bentley and Heyne lavished on the masterpieces of antiquity.

In the classification originally laid down by Dr. W. Begemann,² and elaborated by Bro. W. J. Hughan in his latest work on the subject,³ this copy of the OLD CHARGES is known as F₄. The other members of the group include the Grand Lodge MS. No. 2, and the Harleian MS. No. 1942, to which must be added the version printed and published in 1722 by J. Roberts, a London bookseller. A further addition has been made, within the last twelve months, in the shape of the Macnab MS. numbered F₅.

These five versions may be ascribed to the last quarter of the seventeenth century. or the first quarter of the eighteenth. They have, or ought to have, the *New Articles* necessitated by the changed condition of affairs that more immediately preceded the Revival of 1717.

The peculiarity of this Version, F₄, is that, though agreeing fairly in other respects with its four congeners, it lacks both the *New Articles* and *The Apprentice Charges*.

The original from which Towle's transcript was taken has not yet been traced. Bro. J. G. Findel hoped he had found a clue in the note which mentions that such a Roll had been "seen in the possession of Mr. Baker, a carpenter, of Moorfields," but subsequent investigation showed the clue to have been fallacious. The only scrap of additional information we possess about this Mr. Baker, a carpenter, is that which has turned up in the present investigation. We can be morally sure that he and Jno. Baker, carpenter, of the Barbican Lodge, were one and the same person.

The manuscript has been twice published, but, unfortunately, is not easily accessible, in either form, to the ordinary reader. The first publication was by the Rev. J. S. Sidebotham, M.A., Oxon., in the *Freemason's Monthly Magazine*, March and April, 1855. The second was by Bro. W. J. Hughan himself, in the *Masonic Magazine*, Sept. 1876. The lapse of time and the difficulty of procuring these extinct periodicals seem to warrant the publication of the present careful transcript.]

Copied from an Old M.S. in the possession of Dr. Rawlinson.

THE FREE MASONS. CONSTITUTIONS.

The Might of the Father of Heaven, with
the Wisdom of the Glorious Son, through the
Goodness of the Holy Ghost three Persons in
one God-head, be with us at our begining and

¹ *Ahiman Rezon*, 3rd Edition, 1778, p. xli.

² *An attempt to classify the Old Charges*, by Dr. W. Begemann, A.Q.C. vol. i.

³ *The Old Charges*, by W. J. Hughan, Second Edition. London: George Kenning, 1895.

give us Grace So to Govern our Lives, as that we may come to the perfect Bliss that never Shall have End.

Good Brethren & Fellows our purpose is to let you Know how & in what Manner this Craft of Masonry was first begun and afterwards how it was founded and very much Esteemed by worthy Kings, Princes, and many other Worthy Men, hurtfull to none.

And to them that be here we also declare the Charges that doth belong to every Free Mason to keep for in good faith if you take heed there unto it is well worthy to be kept for a Worthy Craft, and curious Science, being one of the Seven Liberal Sciences. (viz.) Grammar, Logick, Rhetorick, Arithmetick, Geometry, Musick, & Astronomy.

- 1 Grammar that teacheth a Man to Speak, Read, and write.
- 2 Logick teacheth the art of reasoning or Disputing & to discern Truth from falshood
- 3 Rhetorick that teacheth a Man to Speak well, and wisely, or fair and in Subtil terms
- p. 18] 4 Arithmetick teacheth the art of Numbering, to reckon & Count all Manner of Numbers.
- 5 Geometry that teacheth to Meet, and Measure the Earth, and the things of the Earth of which Science is Masonry.
- 6 Musick that teacheth the art of Song and Voice, as Harp, and, Organ &c.
- 7 Astronomy that teacheth to know the Course of the Sun, Moon, and other Ornaments of Heaven. N.B. The Seven Liberall Sciences are all by one Science (viz) Geometry as it teacheth the Meet, Measure, Ponderation and Weight of Everything in and upon the face of the whole Earth, There is no Man worketh by any Craft, but he worketh by Measure and no Man Buyeth, or Selleth but by Weight, and Measure. Husband men, Merchants, Navigators, Plantors, and all other Craftsmen Use Geometry, Ergo most Worthy Laudable and Honourable Science that findeth all other Sciences which proves that all the Sciences in the World are found by Geometry, for neither Grammar, Logick, or any other of the Liberal-Sciences can Subsist without Geometry. NB this Science was found before the generall Deluge, commonly called Noahs Flood, There was a Man called Lamech in *Capito Quarto Genesis* who had two Wives the one called Addah and the other Zillah by Addah the first wife
- p. 19] Lamech begat two Sons the one was called Jaball and the other Juball, by Zillah the other wife Lamech begat a Son called Tubal-Cain, and a Daughter called Naamah, these four Children found out the begining of all Crafts in the World, Jaball found out Geometry, he divided flocks of Sheep and Lambs in the field, and first Built an House of Stone, and Timber, his Brother Juball found out Musick, as Harp, & Organ; Tubal-Cain found out the Smith's Trade, or Craft, and also the

p. 20

working of Gold, Silver, and Copper, their Sister Naamah, found out the Craft of Weaving, Spining, and Knitting, These Children did know that God would take Vengeance for Sin, Either, by fire or water, therefore they Wrote the Sciences, found by them on two Pillars of Stone, that they might be found after, that Almighty God had taken vengeance and reversed his Judgment, the one Pillar was of Marble which will not burn; the other Pillar was of *Lesteras*, so Called, and would not drown with water. NB that after the Generall deluge, it pleased God that Hermaxemes the Greek who was the Son of Cus, who was the Son of Ham, who was the Son of Noah; afterwards, called Hermes the Father of Wisemen, found the Pillars whereon the Sciences was written; and taught them to other men. At the Building of the Tower of Babell Masonry was much esteemed of and greatly Valued, Nimrod at that time was a Mason, and loved well the Science, or Craft, of Masonry, in so much that when the City of Niniveh, and other Citys of the East, were to be builded; Nimrod sent thither Sixty Masons at the desire of his Cousin the King of Niniveh; When the Masons went forth, Nimrod gave them Charge that they Should Love truely together, be true to one another, and that they should Serve their Lord truely for their pay, so that he might have Worship for Sending them; Nimrod also gave his Masons Charge concerning their Science, and this was the first time that Masons had Charge of their Science or Craft. Also Abraham, and Sarah his Wife, went into Egypt and taught the Egyptians the Liberal Sciences; Abraham had one Ingenious Scholar called Euclides, who learned right well and was Master of all the Seven Liberal Sciences, in his days it happened that the Lords, and States, of that Realm had so many Sons, Some they Lawfully had begotten by their one wives, and some they had unlawfully by other mens wives, and Ladys of the Realm, insomuch that the Land was very much burthened with them Having small means to maintain them withall the King understanding thereof, caused a Parliament to be forthwith Called, and Summon'd for redress, but they being so very many, no good could be done with them. The King then made a Proclamation throughout the Realm, that if any Man could find or Devise any Course how to maintain them, to inform the King thereof and he Should be well rewarded; whereupon Euclides Came to the King, and Sayed my Noble Sovereign if I may have order and government of these Lords Sons, I will teach the Liberal Sciences where-by wee may live honestly and like Gentlemen Provided that you will grant me power over them, by your Commission to rule them, honestly,

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as the Science ought to be ruled; which was Immediately granted by the King and his Counsel; and then the Master Euclides took to him the Lords Sons, and taught them the Worthy Science of Geometry, the Craft, and art of Masonry, and Mistery of all Manner of Building; as Temples, Churches, Courts & Castles, &c. and Euclides gave them Charge with these following Admonitions (Viz.)

- 1 To be true to the King.
- p. 22 2 To the Master they Serve to love well together, to be true one to another, fellows not Servants nor Miscall one another, as Knave &c.
- 3 To do their work truly, that they may Duly deserve their Wages.
- 4 To ordain the wisest to be Master of work, whereby their Lord may not be Evill Served, nor they ashamed.
- 5 To call the Governour of their work Master & have Such Competent & Reasonable wages that the Workmen may live; & many other Charges too tedious to mention, and to all these Charges he made them Sware the great Oath, as men in those Days used to Sware.
- 6 To come to & Assemble once a year, to take Councell in their Craft, how they may work best to Serve their Lord, & Master for his proffit and their own Credit, and to Correct such amongst them as have trespassed, or offended. NB. that Masonry heretofore by the worthy Master was termed Geometry, as it was then, and Since that the people of Jerusalem Came to the Land of Bethell which is now Called Emencin the Country of Jerusalem. King David began a Temple Called Templum Dei or the Temple of Jerusalem. King David loved Masons well Cherished them And gave them good pay, & a Charge as Euclides had given them before in Egypt. After the Death of King David, Solomon his Son, finished the Temple his Father began, having Masons of Divers Lords to the Number of twenty four thousand Elect and Nominated Master and Governour of the work, and Hiram King of Tyre who loved well King Solomon and gave him Timber for his work, this Hiram had a Son Called Amnon who was a Master of Geometry, and Cheif Master of the Masons of Carved work and all other their works of Masonry, that belonged to the Temple as appeareth by the Bible in the fourth Chapter of Kings. King Solomon Confirmed all things Concerning Masons that David his Father had given in Charge, These Masons traviled into Divers Countrys to Augment their knowledge in the Said Art and to Instruct others, It so happened that a Curious Mason named Mamon-Grecus that had been at the building of Solomons Temple, traveled into France and taught the Science of Masoury to the French Men, Carrolus Martor, then King of France, Sent for Mamon-Grecus who had been at the building of Solomons Temple, and learnt of him this Science of

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- p. 24 Masonry, and became one of the Fraternity, thereupon he began great works and liberally paid well his workmen, confirmed them a Large Charter, and was yearly present at their Assembly, which was a great Honour and Encouragement to them; England Stood void for any Charge of Masonry, Until St. Alban came hither, and Instructed the King in the Said Science, as also in Divinity, who was before a Pagon, He walled the Town of St. Albans and came in favour with the King, Insomuch that he was made a Knight and also the Kings Cheif Steward; the Realm was Governed by him under the King and he greatly Cherished and loved well Masons, made their payment right good standing wages; truly payed them 3^s. 6^d. p^r week to their double wages, for before that time throughout the Land a Mason took but one penny a day, and St. Alban purchased Masons a Large Charter from the King and his Council to hold a great Assembly and Councel Yearly, He made many Masons, and gave them Such Charge as is Hereafter declared, It happened presently, right after the Martyrdome of St. Alban who is truly termed Englands Proto Martyr, that the Science of true Masonry.
- p. 25 Was much destroyed, through a certain King that invaded the Land and destroyed most part of the Natives, with fire and Sword, Untill the Reign of King Athelstone, who brought the Land to Peace and rest from the Insulting Danes, He began to build Abbies Monastery's and Religious Houses, as also Castles, and Forts, for the defence of his Realm, whereby Masonry was revived, and Exercised: he had a Son Called Hedvie, that loved Masons much more than his Father did, he greatly Studied Geometry, and sent into other Lands for men expert in the Same Science, he was made a Mason himself, Communed with Masons, and Learned of their Craft. He got of his Father a Large Charter, and Commission to hold an Assembly Yearly to Correct offences in the said Science, &c. he Caused a generall assembly of all Free Masons in the Realm; at *York* and their made many Masous, and gave a deep Charge for observation of such articles as belong to True Masonry; he delivered them this said Charter to keep; when this Assembly was gathered together he Caused a Proclamation to be
- p. 26 Made that if any Mason had any writing or understanding Concerning True Masonry or could Inform the King in any Matter, or thing that was wanting in the Said Science already delivred, that he or they Should deliver or recite it to the King: and there were Some in Greek, Some in French, Some in English, and some in other tongues, where upon the King caused a Roll or Book to be made which declared how this Science was first invented, afterward preserved, and Augmented, with the Utility, and true intent

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thereof, which ¹Roll, or Book he Commanded to be read, and plainly recited, when a man was to be made a Free Mason, that he might fully Understand what Articles, Rules, and orders, he laid himself under, well and truly to keep and observe to the Utmost of his power; and from that time to this Day, True Masonry hath been well and truly preserved and much Esteemed, and divers new Articles have been aded to the Free Masons' Worthy Charge, by the free Choice, & good Consent & best advice of the perfect and True Masons, Masters, Bretheren, and Fellows, of this Worthy Science, ²Tunc unus ex Senioribus tennit Librum Itivel Ille ponnet vel ponet Mamun super Librum et tam Artiulee Precepsa Debent Legi.

Saying thus by way of Exhortation; my Loving, and respectfull Brethren, and fellows I humbly beseech you as you love your Souls good, Eternall welfare, your own Credit, & your Countrys good, be very carefull in the observation of these Charges, or Articles that I am about to read to this Deponent, if you find your Selves, guilty of any thing therein, forbid amend you again and do so no more; and Especially you that are to bee Charged take good heed that you keep your Charge, for it is a great perill to forsware your self on a Book, and every one that is a Free Mason, is Obligated to perform his Charge as well as you; So hoping of your Care herein.—*Answer.*—I will by Gods grace enableing me.—

THE CHARGE.

- 1 I am to Admonish you to Honour God, and his Holy Church, and that you Use no Eror, nor Heresie in your Understanding:
- p. 28 2 To be true Liege men to the King without Treason Misprison of Treason or falshood and if you know of any one Committing Treason you shall give notice to his Majestys Privy Councell or to some Majestrate Commissionsed to Enquire thereof.
- 3 To be true one to another, and do as you would be done unto.
- 4 To keep Secret the obscure, and Misterious part of the Science, Abstruse and true Councell of that which ought to be kept by the way of True Masonry, not discloseing the same to any but Such as Study and use the same.
- 5 To do your work truly and faithfully Endeavouring the proffit and advantage of him that is owner of the work, & to be true to the Master and Lord you Serve.
- 6 To call Masters; Bretheren or Fellows without the addition, of Knave or any other bad or Indecent Language.

¹ One of those Rolls I have seen, in the possession of Mr. Baker a Carpenter in Moorfields. [*Marginal note by Towle*].

² The transcriber was manifestly ignorant of Latin. The sentence should run "Tunc unus ex Senioribus teneat librum. Illi, vell ille, ponent, vel ponet, manum super librum, et tam Articuli [quam] Precepta debent legi." And not very good Latin at that.

Copied from an old M.S. in the possession of Dr. Rawlinson.

The Free Masons. Constitutions.

The Might of the Father of Heaven, with the Wisdom of the Glorious Son, through the Goodness of the Holy Ghost three Persons in one God-Head, be with us at our beginning and give us Grace so to govern our Lives, as that we may come to the perfect Bliss that never shall have End.

(FOLIO 12., VERSO)

One of those
Rolls I have seen
in the possession
of Mr. Baker a
Carpenter in
Moorfields.

There of, which Roll, or Book he commanded to be read, and plainly recited, when a man was to be made a Free Mason, that he might fully Understand what Articles, Rules, and orders, he laid himself under, well and truly to keep and observe to the Utmost of his power: and from that ^{time} to this Day, True Masonry hath been well and truly preserved and much Esteemed; and divers new Articles have been added to the Free Masons' Worthy Charge, by the free Choice, & good Consent & best advice of the perfect and True Masons, Masters, Bretheren, and

- 7 That you shall not take your Neighbours
Wife, or Daughter, nor his Maid to Use her
un-Godly.
- 8 That you Shall not Carnally lye with any
Woman where you are Tabled.
- p. 29 9 That you Shall well and truly pay for
Your Meat & Drink where you are Tabled & do
no Manner of villany in the House where by
the Craft may be Slandred.
- 10 That you Shall not undertake any mans work
knowing yourself Unable, & unexpert to per-
form, and Effect the Same, that no aspersion
or discredit be Imputed to their Science, or
the Lord of the work, anyway prejudiced thereby.
- 11 That you shall not take any work at any
Unreasonable rates, to deceive the owners there-
of, but So as he may truly and faithfully be
Served to his own good, and that the Master
may live honestly by it and pay his Fellows
Truly their pay as the Craft Directs.
- 12 That you shall not Supplant any of your
Fellows of their work, that is to say, if they or
any of them have taken work upon him, or
them, or any of them, or Stand Master of any
Lords work, or owners that you shall not
put him or them out or from the Said Worke,
Altho, you perceive him, or them Unable to
finish the Same.
- 13 That you Shall not take any Apprentice
to Serve in the Science or Craft of Masonry un-
der the term of Seven Years, or any but Such
as are desended of Honest parents and of
p. 30 reputable Birth, & life, that no Indignity may
be layed to the Charge of Masonry.
- 14 That you Shall not take upon you to make
anyone a *Free Mason* without the Privy,
or Consent of five, or Seven, Right Fellows, &
Shall be assured that he who is to be Made a
Mason is free born & no bond man, desended
of parents of good Name, and fame, hath his
right and perfect limbs, as a man Should have;
and is Personable of Body to and Worthy the Science.
- 15 You Shall not pay any of your Fellows
more money then he, or they deserved, that
you be not deceived by false or Slight work,
and the owner there-of much wronged.
- 16 You Shall not Slander any of your Fellows
behind their back to impair Either their
Temporall Estate or good Name.
- 17 You Shall not without good Cause Answer
any of your Fellows dogedly, or Ungodly
but as becometh Loving Brethren of the
Same Science.
- 18 You Shall Duly Reverance your Fellows
prefer them, put them to Credit, that the bond
of Charrity and mutual Love may Augment
and Continue and be Stable amongst you.
- p. 31 19 You Shall not use any Games whatsoever
as Cards, Dice, Tables and the like, Except at
Seasonable times, for recreation, and Diverson.
- 20 You Shall not frequent any bawdy-House, or
be Aiding to any of your Fellows or others wh-
ich will be a great Scandall to the Science.
you Shall not goe out to Drink by Night; if
occation happen that you must goe, you Shall

not stay till past Eight of the Clock, at Night, having at least one of your Fellows to bear witness what place you goe to, and of your good behaviour to avoid Evil.

21 You Shall Come to the Yearly Meeting or Assembly of Free Masons if you know where its kept, (being within Ten Miles of the place of your abode) Submitting to the award of Masters and Fellows where in you have Ered, to Embrace Councel, and Reproof & to make Satisfaction, or to defend by order of the Kings Laws.

22 You Shall not make any Mould, Square or Rule, to Mould Stones, but such as are allowed by the Fraternity.

p. 32 23 You Shall receive, Cherish, & Sett Strange Fellows at work haveing Employment for them, at least a fortnight, and truly pay them their wages, and if you want work for them you shall relive them with money to defray their reasonable Charges unto the next Lodge.

24 You Shall truly attend your work, mind the Same, and truly make an End thereof, whether it betaken by Journey, or otherwise, (if you have your Wages and payment truly) according to your bargain made with the Master & owner thereof.

These Articles and Charges which I have rehearsed you Shall well, and truly observe, and keep to the Utmost of your power, through the aid of Divine Grace So help you God, and the Holy Contents of this Roll.

[The word *Finis* is not appended to the transcript, so that it is quite possible the missing *New Articles* formed a part of the original.]

No. 8.—List of FREE-MASONS' LODGES 'in London and the provinces, Madrid, Gibraltar, Bengall, Paris,' 'numbered from 1 held at the Kings Arms St. Pauls Church Yard,' to 116, 'at the Bear and Harrow in the Butcher Row. A Master Masons Lodge.' (*MS. headings to each page: No. 79 is completely blank.*) pp. 84-149

[The source whence this List of Lodges was copied does not appear clear to Bro. John Lane, our main authority on such points. Doubtless an Engraved List of Lodges was published for each of the years 1731, 1732 and 1733, though no copy of them is known. There was, also, an unofficial List appended to the third edition of Prichard's *Masonry Dissected*, published before the end of 1730. But the present List does not seem to have derived directly from any source now extant, and is, therefore, of value to the student.¹ No. 79, which had been constituted in 1731, now appears as a blank. This is the famous entry which is filled up in the Dublin edition of *The Pocket Companion*, 1735, as "The Hoop in Water-street in Philadelphia, 1st Monday." The last Lodge on the List, No. 116, constitutes the earliest entry of "A Master Masons' Lodge."²

The engraved forms of Summons, interspersed through this List, are placed facing the Lodges to which they refer. They are fine specimens of the engraver's art. The body of the Summons is in most cases identical, the Sign of the Hostelry alone being changed.

Other printed and manuscript memoranda have been inserted amid the List of Lodges, and will be found duly catalogued below.]

No. 9.—Two engraved (blank) forms of Summons to 'The Lodge formerly held at the Crown upon Snow-hill from thence removed to the Queens Arms Newgate Street.' (*One for each place of meeting.*) p. 52

¹ *Handy Book of Lists of Lodges*, by John Lane, F.C.A. London: George Kenning, 1889.

² Cf. *Masters' Lodges*, by Bro. John Lane, F.C.A., A.Q.C., vol. i., p. 167.

- No. 10.—List of the Members (74 in number) of the Lodge 'held at the Sash and Cocoa Tree, Moore Fields' (MS.), with an Engraved (blank) form of Summons to the Lodge inscribed "In Latomorum usum D.D.R.R.L.L.D. 5733," (i.e., presented by Dr. Richard Rawlinson) p. 70

[“63. Rd. Rawlinson, L.L.D. and F.R.S.” The misrendering of the abbreviation L.L.D., throughout the volume, ought to have excited the suspicion of Rev. J. W. Sidebotham, a distinguished university man, that the compilation could not have been made by a university man in possession of the degree.]

- No. 11.—Engraved (blank) form of Summons to the Lodge held at the Swan and Rummer, Finch Lane. p. 72

[We are indebted to Bro. W. J. Hughan for an invaluable article on the early records of this Lodge. See *A.Q.C.*, vol. x., p. 134, and *Freemason*, Christmas Number, 1897.]

- No. 12.—List of the Members (107 in number) of the Lodge 'held at St. Paul's head, Ludgate Street' (MS.), with Engraved (blank) form of Summons to the Lodge. p. 73

[This was evidently an upper-class Lodge. The first name on the list is that of W^m. Gulston, Wine Merchant, who was President of the *Philo-Musicæ et Architecturæ Societas*, followed by that of another member of the same Society Bro. Papilion Ball, and by that of Dr. R. Rawlinson

- “1. W^m. Gulston, Wine Merchant.
4. Papilion Ball, West India Merchant.
65. R^d. Rawlinson, L.L.D.”]

- No. 13.—Engraved (blank) form of Summons to the Lodge 'held at the King's Arms, Cateton Street.' p. 94

- No. 14.—List of the Members (102 in number) of the Lodge 'held at the Bricklayers Arms in Barbican. Now removed to the Rose Tavern in Cheapside' (MS.), with engraved (blank) form of Summons for either place of meeting. p. 104

[Here we have, to all appearance, the "Mr. Baker, Carpenter," to whom Bro. Towle attributes the possession of a roll of the *Old Charges*.

- “12. J^{no}. Baker, Carpenter.
16. Thos. Towle, Glasier.
67. Rd. Rawlinson, L.L.D. & F.R.S.”

For the Bylaws of this Lodge, see No. 24, *infra*.]

- No. 15.—Engraved form of Summons to the Lodge 'held at the Three Tuns, Newgate Street, Monday the 26th of March att Six a Clock in the Afternoon; 'signed by 'J. Hoyles' as Master, and addressed to 'Dr. Sowton.' p. 116

- No. 16.—List of the Members (33 in number) of the Lodge 'held at the Oxford Arms, Ludgate Street' (MS.), with engraved (blank) form of Summons to the Lodge. p. 128

[From the position of his name on the list Dr. R. Rawlinson seems to have been one of the founders of this Lodge.

- “2. R^d. Rawlinson, L.L.D. & F.R.S.”]

- No. 17.—The *Weekly Journal: or British Gazetteer*, Saturday, Jan. 25, 1724. Two leaves in folio containing an Article on *The Sisterhood of Free Sempstresses*. pp. 129-132

[A mock parallel between the Brotherhood of Freemasons and the Sisterhood of Free Sempstresses: devoid of literary or historical merit. Very different is the sardonic and biting humour with which Dean Swift dresses up his parody of these Spurious Rituals, in which the same theme of Female Freemasons is treated.]

- No. 18.—THE GRAND MYSTERY OF FREE-MASONS DISCOVER'D. Wherein are the several Questions put to them at their Meetings and Installations: as also their Oath, Health, Signs, and Points, to know each other by. As they were found in custody of a Free-Mason who dyed suddenly, and now publish'd for the Information for the Publick. *Ambubajarum collegia, pharmacopolæ, etc.* London: Printed for T. Payne near Stationer's Hall. 1724. (Price Six Pence.) (Folio, 12 pp. Printed.) pp. 133-144

[The surprising popularity of Freemasonry under the Grand Mastership of "that most Noble Prince, John, Duke of Montague" as Dr. Anderson styles him, led naturally to so-called *Discoveries* and *Exposures* of its Secrets. The first of these to appear in book-form—there were earlier attempts in the newspapers—was this excessively rare pamphlet, of which both the first and the second editions are preserved in this collection.¹ It is worth remarking, as evidence of the homogeneity of the Craft on both sides of the Channel, even before Lord Kingston's day, that this attack on Freemasonry in England called out a retort in Ireland. The title of the Irish pamphlet runs *The Free Mason's Vindication, Being an Answer to a Scandalous Libel, intituled "The Grand Mystery of the Free Masons discover'd," &c. Wherein is plainly prov'd the falsity of that Discovery, and how great an Imposition it is on the Publick. Invidiâ Siculi, etc.* Dublin: 1725. The *Vindication* was reprinted from an unidentified source in *The Freemason's Magazine and Masonic Mirror* for 29th October, 1859. *Mutatis mutandis*, a similar remark applies to the solemn-faced travesty in which Dean Swift defends his Brethren. See No. 17, *supra*.

From the manner in which the *Grand Mystery* is catalogued by Kloss, it may be doubted whether he had personally inspected it. It was reprinted in the *Freemason's Magazine* for September 1855, and by Bro. A. F. A. Woodford in the *Masonic Magazine* for 1881. It is said to have been also reprinted many years previously in Germany by Krause. But the real merit of bringing an adequate reproduction of the rare first edition within the scope of the working student lies with Bro. E. T. Carson, the eminent bibliophile of Cincinnati. In 1867 he included it in the valuable series of reproductions, issued by the "Masonic Archaeological Society of Cincinnati." It is an open secret that our learned and munificent Brother is the Masonic Archaeological Society in question.]

No. 19.—A Song 'Let Masonry be now my Theme.' (MS. 4 verses.) pp. 145-6

[The toast of "Strathmore's Health" in the third verse shows it to have been written in 1733.]

No. 20.—A Prologue, etc. 'If Masons have in every Art excell'd.' (MS.) p. 147

No. 21.—A SHORT CHARGE to be given to new admitted Brethren. (MS.) pp. 149-151

[“No part of the Ritual of Freemasons is better known both to the Fraternity and to the Outer World than the ENTERED APPRENTICE'S CHARGE. The principles it lays down have been accepted, by friend and foe alike, as the distinctive dogmas of Freemasonry. The language in which it embodies them has become part of the heritage of the Craft. Some of the phrases have found their way into the every-day speech of the nations that use the English tongue.

It will come as a surprise to many to learn that the official promulgation of this world-wide charge is due to the Grand Lodge of Ireland.”² The Grand Master of Ireland in 1734-5, Viscount Kingsland, together with his Deputy and his Grand Wardens, appended their formal APPROBATION to the earliest version of this Charge, which appeared in the Irish *Pocket Companion* of that date.

The compiler of this collection has copied it from the *Pocket Companion* with great accuracy. It cannot but be interesting to trace back to its original the phraseology that sounds so familiar.

“Though the language may have been modified and the sentiments ordered anew to suit the tastes or to satisfy the requirements of this Jurisdiction or of that, yet every Brother will hail as old and firm friends the brief and pithy clauses on which the Grand Lodge of Ireland was the first to bestow official sanction.”

The following transcript will enable the reader to judge for himself.]

A SHORT CHARGE

TO BE GIVEN TO NEW ADMITTED BRETHREN.

You are now admitted by y^e unanimous Consent of our Lodge, a Fellow of our most Antient and Honourable Society, *Antient*, as having subsisted from times immemorial; and Honourable, as tending in every particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been Encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective territories, not thinking it any lessening to their Imperial Dignities to Level themselves with their Brethren in Masonry, and to act as they did.

¹ Vide *infra*, No. 22.

² *Casementaria Hibernica, Fasciculus II.*

The World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we Work.

Religious Disputes are never suffered in the Lodge; for as Masons, we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites men of the most different Principles in one sacred Band, and brings together those who were y^e most distant from one another.

There are three general Heads of Duty which Masons ought always to inculcate, Viz. to God, our Neighbours, and our-selves.

To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Summ-Bonum which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our Neighbours, in acting upon the Square, and doing as we would be done by.

To ourselves in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work, or led into Behaviour unbecoming our laudable Profession, and in always keeping within due Bounds, and free from all Pollution.

In the State, a Mason is to behave as a peaceable and dutiful Subject conforming chearfully to the Government under which he lives.

He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it.

He is to be a Man of Benevolence and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in Want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge, he is to behave with all due Decorum lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master presiding Officers, and to apply himself closely to the Business of Masonry, that he may sooner become a Proficient therein, both for his own Credit and for that of the Lodge.

He is not to neglect his own necessary Avocations for the sake of Masonry, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful Masons, than to see any of their Brethren profane or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.

No. 22.—THE GRAND MYSTERY of the Freemasons discover'd. Wherein are the several Questions put to them at their Meetings and Installations. As also, their Oath, Health, Signs, and Points to know each other by. As they were found in the Custody of a Free-Mason who dyed suddenly. And now publish'd for the Information of the Publick. The second edition. To which are annexed, Two Letters to a Friend; The First, Concerning the Society of Free-masons. The Second, Giving an Account of the Most Ancient Society of Gormogons, in its Original, Institution, Excellency and Design: its Rules and Orders, and the manner of its Introduction into Great Britain. With an intire Collection of all that has been made Publick on that Occasion. Together with the supposed Reason of their Excluding the Free-Masons without they previously undergo the Form of Degradation, etc. Now first set forth for the satisfaction and Emolument of the Publick. *Ambubajarum collegia, Pharmacopolae*, etc. London: Printed for A. Moore, near St. Paul's. 1725. [Pr: 1s.] (*folio*, 20 pp. Printed).

pp. 153-172

[The Second Edition of this pamphlet is even rarer than the first. Until this copy was identified in the Bodleian Library by the present writer, it was believed that the only known copy in existence lay in the Royal Library at Dresden. The transcript from the Dresden source, made by the great German scholar, Dr. W. Begemann, of Charlottenburg, was printed by Bro. R. F. Gould as an appendix to the third volume of his *History of Freemasonry*. Some part of the Second Letter, describing the somewhat mythical Society of the Gormogons, appeared in No. 51 of *The Plain Dealer*, 14th Sept., 1724. Bro. Gould made

skilful use of the account of the Gormogons in his paper on the *Duke of Wharton*, A.Q.C. vol. viii., p. 139.]

- No. 23.—Prologue and Epilogue to The Sequel of King Henry iv. with the Humours of Sir John Falstaff, acted Feb. 12, 17 $\frac{3}{4}$, for the Entertainment of the Society of Freemasons, at the Theatre Royal, in Drury Lane. (*Four pages in folio, Printed.*) pp. 197-200

[The entertainment on this occasion was more formal than usual, and more completely under the control of the Grand Lodge, whose presiding officer was Lord Kingston, the International Grand Master. "On the 27th of January, 17 $\frac{3}{4}$, at the Anniversary Feast of the Ancient and Honourable Society of Free and Accepted Masons, after Dinner, the Grand Master bespoke King Henry ivth at Drury Lane and a new Prologue and Epilogue with proper alterations in the Play to introduce the Apprentice's and Master's Song; all which was presented with great Applause, the Brethren in the Pit and Boxes joining in the Chorus.

Prologue, spoken by Mr. Mills.¹

As a wild Rake that courts a Virgin fair.

* * * * *

Epilogue, by way of Dialogue between Mr. Mills and Mrs. Shirburn.

* * * * *

Here the Master's Song was sung."

—:—:—

"Order'd, that the above-written Prologue and Epilogue be Printed for the Benefit of Bro. William Reid, Secretary to the Grand Lodge, and that no other Brother presume to print the same."

"Nathaniel Blakerby, D.G.M."

Although ranking as Grand Secretary, Bro. William Reid, a scrivener by profession, was by no means a wealthy citizen. His Petition for Relief is included in the documents in this volume. See No. 55.

The programme of the Bespeak for 1728 will be found in the closing pages of Cole's Engraved *Constitutions*, 1731. See reproduction by Bro. R. Jackson; Leeds, 1897.]

- No. 24.—REGULATIONS (18 Bylaws) agreed upon by the Master, Wardens, and Brethren of the Lodge 'held at the Bricklayers Arms in Barbican, London, now removed to the Rose Tavern in Cheapside.' (*MS.*) . pp. 203-213

[This Lodge, originally constituted 26th January, 1730, transferred itself to the Rose Tavern in 1732.² It numbered among its members Dr. Richard Rawlinson, Jno. Baker, the carpenter, and Thomas Towl, the glazier. It is probably to the latter's membership we owe this copy of the By-laws. It has been assumed that these are the original By-laws of the Lodge, adopted at its constitution in 1730. But this opinion can only be accepted under great reserve. The caption merely indicates that they were in force after the removal of the Lodge to the Rose Tavern, and the removal itself would seem to furnish a natural occasion for the revision or adoption of By-laws.³ The date of this copy cannot, however, be placed very long after the removal. If the Lodge had got acclimatised in its new quarters, the former abode of the Lodge would not have been given such prominence. Compare Nos. 30 and 43.

The interest of these By-laws lies, as Bro. the Rev. A. F. A. Woodford long ago pointed out, in their incidental mention of the Degrees current in the Lodge.

By-law No. 2 provides for the half-yearly election to the chair of Master of the Lodge.

By-law No. 3 "Also, when this Lodge shall think convenient to confer the Superior degree of Masonry upon him [the candidate], he shall pay five shillings more." That is, in addition to £2:7:0 at "his Making," when he "received double cloathing."

- No. 25.—The *Daily Journal*, Saturday, Aug. 15, 1730. (*One leaf in folio*).
Containing an Article signed F.G. on the *Grand Whimsy of Masonry*.

p. 217

¹ This Prologue is given in the selection of *Prologues and Epilogues* in the *Ahiman Rezon* of the Antients.

² *Masonic Records*, by John Lane, F.C.A., Second Edition, 1896. No greater monument of intelligent and patient industry has ever been completed by any Masonic author, nor has any work of reference ever proved more useful to the Masonic student than this accurate and painstaking compilation.

³ *Vide infra*, No. 30, p. 234.

No. 25.—*The Daily Journal*, Tuesday, Aug. 18, 1730. (*One leaf in folio*).
Containing another letter signed F.G., with a reprint of the
former Article.

p. 219

[Neither of these uncomplimentary letters contains anything of historical importance. But each has a Spurious Ritual or Catechism appended which deserves attention on the score of the date of publication. Prichard's notorious Spurious Ritual does not appear to have been published till some weeks afterwards. His affidavit to his own veracity, prefixed to his First Edition, was not sworn till 13th October, 1730. The sequence is marked in the minutes of Grand Lodge. On 28th August 1730, "Dr. Desaguliers stood up and (taking notice of a printed Paper lately published and dispersed about the Town, and since inserted in the News Papers, pretending to discover and reveal the Misteries of the Craft of Masonry) recommended" precautions against impostors. This evidently referred to the spurious Rituals published in the *Daily Journal* a few days before. It was not till the December Communication that "D.G.M. Blakerby took notice of a pamphlet lately published by one Prichard," and recommended further precautions.¹ The Catechisms of F.G. were republished in the same year, 1730, as a pamphlet, of which a copy is preserved in this Collection. See No. 29.

In this sea of Spurious Rituals, indiscreet invectives, and compromising precautions, one point is certain. There is no place in the Spurious Rituals for such solemn *Prayers* as are found in No. 1 of this Calendar. Those who used the *Prayers* could hardly have been discomfited by the publication of the Spurious Rituals. It is equally difficult to maintain the distinction implied in Dalcho's simile of drawing on a pair of gloves. For there seem to have been more pairs of gloves than one, and the particular glove associated in Dalcho's mind with the right hand seems here to be reserved for the use of "him who rules and governs the Lodge, and is Master of it," to quote *The Grand Mystery*. Allusion is made by F.G. to "the Pattern of an Arch."

The following question and answer, which run through the entire series, Nos. 25, 26, and 29, have a note appended that bears on the question of Degrees.

"Q. How old are you?
A. Under 5, or under 7, which you will.

N.B. When you are first made a Mason, you are only entered Apprentice; and, till you are made a Master, or, as they call it, pass'd the Master's Part, you are only an Enter'd Apprentice, and, consequently, must answer under 7; for, if you say above, they will expect the Master's Word and Signs."

"Note, there is not one Mason in an Hundred that will be at the Expence to pass the Master's Part, except it be for Interest."

With much condescension, Prichard takes note of these publications in *The Daily Journal*, and is good enough to convey, in the *Vindication* subjoined to *Masonry Dissected*, a certain qualified approbation of their genuine character. *Quis custodiet custodes?*]

No. 27.—*The London Daily Post, and General Advertiser*, Monday, Apr. 21, 1735. (*One leaf in folio*). Containing an account of the "Annual Grand Feast at Mercer's Hall in Cheapside on Thursday last." p. 220

No. 28.—*The General Evening Post*. From Thursday, Apr. 17, to Saturday, Apr. 19, 1735. (*Two leaves in folio*). Containing another account of the same. p. 220

[Among the Stewards at this Feast were Martin Clare and William Hogarth. The *General Evening Post* adds a coarsely satirical paragraph about "a certain pretended physician," who disgraced the Fraternity by privily gormandising on the sweetmeats provided at the Grand Master's Official Breakfast, and subsequently absenting himself from the Work of the communication.]

No. 29.—THE MYSTERY AND MOTIONS OF FREE-MASONRY discovered. London,
Printed by Edward Nash, in King Street, Covent-Garden.
MDCCLXXX. (*One leaf in folio*). p. 221

[This is a reprint, in broadsheet form, of the Spurious Rituals appended to the letters of F.G., in the *Daily Journal* of Aug. 15, 18, 1730. See Nos. 25, 26. The chief point of interest lies in the priority of its publication, in its original form, to all the other Spurious Rituals of which *Masonry Dissected* is the accredited type.]

¹ Quoted at length in Sadler's *Masonic Facts and Fictions*, cp. ii., p. 39. Gould's *History of Freemasonry*, vol. ii., chap. xvii., p. 386.

No. 30.—Newspaper cuttings, MS. paragraphs and miscellaneous extracts relating to Freemasonry. 7 pp. pp. 223-9

[The heterogeneous nature of these excerpts, pasted and written on the folio pages without the least attempt at orderly arrangement, makes it difficult to calendar their contents. The following summary includes all that seems likely to be of general interest.

[p. 223.] From *Parker's Penny Post*, Monday, 25th Jan., 1731. MS. copy of letter narrating the sufferings of "Mr. Penny, a noted Painter," at his initiation, in which the Red-hot Poker plays its usual prominent part.¹ A somewhat unusual complexion is put on the matter when we find that Mr. Penny was really a Freemason. His name, "Daniel Penny, painter," duly appears in the list of members of the Barbican Lodge.

A paragraph chronicling the presence of two Irish magnates, the Earl of Inchiquin and Sir Thomas Prendergast, M.P., at the installation of Lord Lovel in 1731, serves to recall the recently discovered fact that Sir Thomas Prendergast was Senior Grand Warden of Ireland at the same time that he was Junior Grand Warden of England.

The Gormogons are named in a letter cut out of the *Daily Advertiser*, 19th August, 1732.

[p. 224.] From the *Daily Post*, Monday, 22nd Sept., 1732; MS. copy of paragraph. "On Sunday, about two in the afternoon was held a Lodge of Free and Accepted Masons, at the Rose Tavern in Cheapside, where in the presence of several Brethren of Distinction, as well Jews as Christians, Mr. Ed. Rose was admitted of the Fraternity by Mr. Danl. Delvalle, an eminent Jew Snuff Merchant, the Master, Capt. Willmott, &c., who were entertained very handsomely, and the evening was spent in a manner not infringing on the morality of the Christian Sabbath."

As far as we are aware, this is the first definite record of the admission of Hebrew brethren. The affair seems to have made some little noise, for we find in annexed paragraph, from *Fog's Journal*, 7th October, 1732, the announcement that

"... on Wednesday will be an Oration [at the corner of Lincoln's Inn Fields, near Clare Market,] ... the cause of the Jew-Masons fully clear'd, and the Affair of the Bricklayers Lodge from Barbican to the Rose in Cheapside disclos'd." We may be quite sure that the notorious Orator Henley would never have selected the topic if he had not been pretty sure that it would draw a congregation. The wording of his advertisement makes it almost look as if the removal of the Lodge from Barbican to Cheapside had something to do with the cause of the Jewish Brethren. Possibly there may have been some difference of opinion in the Lodge. Daniel Delvalle's name stands twenty-ninth on the list of members of the Lodge at the Rose, of which we now find him serving as Master. See No. 24, and No. 43.

An excerpt from the *Daily Journal*, 23rd November, 1732, introduces us to a puzzling problem in connection with the Grand Mastership of Ireland.

It recounts that there were present at a Communication of Grand Lodge at the Devil Tavern, "Rt. Hon. Lord Inchiquin, Rt. Hon. Earl of Sutherland, Provincial Grand Master of Ireland, Baron Bothmar," etc., etc. The mention of the Earl of Sutherland as Provincial Grand Master of Ireland, does not deserve notice: it is simply impossible. But the *Universal Spectator*, 25th Nov., 1732, reproduces the matter in a form which is credible, though surprising.

"On Tuesday last [21st Nov. 1732], in the Apollo in the Devil Tavern was held a Quarterly Communication of the Honourable and Ancient Society of Free-Masons, where were present amongst others, Thomas Batson, Esq., Deputy Grand Master; Lord Southwell, late Grand Master of Ireland; Lord Coleraine, several others of the first Quality, and a great appearance of Gentry."

In this form, the paragraph becomes intelligible. Lord Southwell was a very likely nobleman by birth, connection and property to hold the office of Grand Master of Ireland. His father had actively interested himself in procuring a Government appointment in Dublin for Thomas Griffith, the Player, whom we have shown to be a prominent Irish Freemason in 1725.² He himself served again as Grand Master of Ireland in 1743, and his son and successor in the title, the Hon. Thos. Southwell, served as Deputy Grand Master in 1751 to Lord George Sackville, whom he succeeded as Grand Master in 1753. But

¹ cf. *The Ordeal of the Poker*, A.Q.C., vol. ix., p. 83. To the early indications there cited of the prevalence of this myth, must be added the allusions in the Hudibrastic Poem, *The Freemasons*, London, 1723. The deplorable result of a mishap through similar "playing with fire" by Mock Masons, in Philadelphia, in 1737, is believed to have thrown back the progress of genuine Freemasonry in Pennsylvania for many a day.

² *Cuementaria Hibernica*, Fasciculus II.

how or when did Lord Southwell serve the office so as to be entitled Past Grand Master in 1732? Lord Kingston had served for two years after the reorganization in 1730, and now (1732), Lord Netterville was in the Irish chair. If, then, Lord Southwell was Grand Master of Ireland, it must have been in the obscure period before 1730, and we must couple his name with that of the Earl of Rosse. The Grand Lodge of England had none of our perplexities as to his status. He was present at almost every Communication in 1733, and was in the Chair at the May and December Communications of that year. In June he was invested, as Proxy for the Earl of Strathmore, "with the proper badges of his office," and proceeded to nominate and appoint the Grand Officers. His Lordship seems to have conducted the Procession on a scale of unusual magnificence, which made an impression on Dr. Rawlinson. In a MS. volume of very different pretensions from the present, Dr. R. Rawlinson has left the following autograph entry¹:—

"7 June, 1733. The Rt. Hon. the Lord Southwell [proxy]² for Ld Strathmore Grand Mr. of the society of free and accepted Masons, accompanied by a great many persons of quality and others of the Brethren in their coaches went in procession wearing their aprons and gloves from Grosvenour Street near Grosvenour Square to Mercers Chap. where a magnificent dinner."

Lord Southwell is styled Provincial, not Past, Grand Master in the original Minutes of the Quarterly Communication, held on 21st Nov. 1732, as well as in the engraved Report of the Proceedings forwarded to the subordinate Lodges by Bro. William Reid, the Grand Secretary.³

The epithet Provincial, thus applied, seems to bear the not unusual sense of other than Metropolitan: that is, that Lord Southwell was Grand Master of a Grand Lodge which was not the London one, and which was therefore to be fairly called Provincial.

No trace of his early Grand Mastership has been found, so far, in the records of Irish Freemasonry. But the thoroughness and publicity of his acceptance by the Grand Lodge of England leave no reasonable ground for doubt that he had served as Grand Master in Ireland. All we are justified in saying is that the balance of probability is in favour of Lord Southwell having been a successor rather than a predecessor of Lord Rosse, inasmuch as he was the younger man, and the more recent peer.

Two quotations from Gent's *Antiquity of York* follow. The epitaph copied from p. 61, describes Leonard Smith as a Free Mason, *ob.* 25 Nov. 1722; another epitaph from p. 184, describes Christopher Hopwood as a Free Mason, *ob.* 1673.

Next, the famous entries of 1646 and 1682 are copied from the First Edition, 1717, of Ashmole's *Diary*. Both are reproduced in this series, in facsimile, from the original MS.

An account of the celebration of St. John's Day in Winter, 1733, by the Free-Masons of Newcastle-on-Tyne.

On the 1st May, 1733, the Society of Freemasons had a "bespeak" at Drury Lane, choosing for the occasion Colley Cibber's play, "The Double Gallant, or, The Sick Lady's Cure."⁴ This is the curious play based on the extraordinary stratagem by which Ralph, Lord Montagu, disguised as Emperor of China, carried off the Duchess of Albemarle from a mob of suitors.⁴

[p. 226.] A paragraph in *Read's Journal*, 9th June, 1733, asserts that "they [the Freemasons] have also made choice of Rev. Mr. Orator Henley as their Chaplain."

Daily Advertiser, 9th August, 1733. Prince Anthony Esterhazy admitted F.M. "at the French Lodge held the first and third Tuesdays of every month, at the Duke of Lorrain's Head, in Suffolk Street." In the same newspaper for Aug. 28, the installation of Viscount Kingsland as Grand Master of Ireland is chronicled.

[p. 227.] The *Daily Advertiser*, 6th Sept., 1734, mentions "the Lodge in Paris at the Duchess of Portsmouth's House," and, on 16th Sept., announces the establishment of a Lodge

¹ Rawlinson MSS. D. 1194, fo. 44. Bodleian Library.

² *Sic in orig.*

³ *History of the Anchor and Hope Lodge, Bolton*, by Bros. James Newton and F. W. Brockbank: Bolton, 1896. This Lodge possesses the only known copy of the document, and we are much indebted to Bro. Newton and his colleague for bringing it to light. The dates of Lord Southwell's attendance as recorded in the Minutes of the Grand Lodge of England, are 21st November, 1732; 28th May, 1733; 7th June, 1733; 13th December, 1733; 15th April, 1736. These dates have been verified by Bro. Henry Sadler, Sub-Librarian of Grand Lodge, with his accustomed courtesy.

⁴ *Caementaria Hibernica, Fasciculus II.*

at the Hague. On 5th Nov., 1735, the same journal declares the Lodge at Hague to be in full work, and, later on, chronicles the prosperity of the Paris Lodges.

[p. 229.] *News Journal*, 15 Dec., 1733. Account of the constitution of the Lodge at the Prince of Orange's Head, in Mill Street, Southwark. See No. 37, *infra*.

An undated excerpt from some newspaper [1733?] enumerates a number of noblemen present at a meeting of the Horn Lodge, Westminster, of whom le Président Montesquieu is the only one concerning whom we do not know from other sources.

Daily Advertiser, 13th Sept., 1737. At a Lodge held at Old Man's Coffeehouse, Charing Cross, "Richard Savage, son of the late Earl Rivers," officiated as Master, with Mr. Chauvine and Dr. Schomberg, Junr., as his Wardens, at the initiation of, among others, "James Thomson, Esq., Author of *The Seasons*: Dr. Armstrong, Author of *A Synopsis of Venereal Diseases* (*abridg'd from Astruc*), and of several beautiful poems; Mr. Paterson, of Three-King-Court, Lombard St., Author of a Tragedy yet unpublisch'd." Dr. Isaac Schomberg, jun., had served as Grand Steward the preceding year.

With this glimpse of the Arch-Bohemian of English literary life, we close the catalogue of the nondescript newspaper extracts huddled together in these few pages by the compiler.]

No. 31.—*The Daily Journal*. Saturday, Sept. 5, 1730. (*One leaf in folio*).

Containing an Article signed A.Z. tracing Freemasonry to the reign of K. Edward III.

pp. 231-2

[The writer ridicules the idea of any connection with King Solomon, and attributes the organization of the Society to the Craftsmen "gathered from divers countries" for the building of Windsor Castle.]

No. 32.—*The Grub-street Journal*. Thursday, Oct. 21, 1731. (*Two leaves in folio*). Containing a Review, signed Spondee, of *The Constitutions of the Free-Masons, lately digested by the rev. James Anderson, A.M.*

pp. 233-6

[A curious and rather sensible article, giving a bibliographical account of the contents of the *First Book of Constitutions*, 1723.]

No. 33.—*The Grub-street Journal*. Thursday, Feb. 8, 1732. (*Two leaves in folio*).

Containing an Article, signed A.H.F.G.S., in ridicule of Freemasonry

pp. 241-4

No. 34.—ORDERS, RULES, AND ORDINANCES; To be observed and kept by the Lodge of Free and Accepted Masons, held at the House of Brother Frances Papworth, known by y^e Signe of the Three Tuns in Westsmithfield, London. Began on Thursday Dec. 2, 1731.

Continued on the 15th. And constituted the 17th. (MS.)

pp. 245-52

These Bylaws are even more important in tracing the development of Degrees than the Bylaws of the Lodge held at 'the Bricklayer's Arms, Barbican,'¹ inasmuch as they are specific in date. There are thirteen Bylaws in all, of which Bylaw No. 6 runs as follows:—

"That all & every Person, or Persons recommended & accepted as above, shall pay for his or their making the Sum of Three Pounds five Shillings, and for his admittance the Sum of five Shillings, and every Brother who shall pass the Degrees of F.C. & M. shall pay the further Sum of Seven Shillings and six pence"

Bylaw No. 7 provides for the half-yearly election of Master, as was the case in the Barbican Lodge.

The following memorandum is appended to the Bylaws:—

"Memorandum. Jan^y 5th, 1731.

These Orders were Accepted by the Master, Wardens, & Brethren of this Lodge, & subscribed by y^e Members present, & Order'd to be Ingrossed."

Accordingly, sixteen members subscribe on the following page, among whom the name of Dan^l. Delvalle is conspicuous.

No. 35.—An Epilogue. By Mr. Rawlins. Spoken by Mrs. Horton at the Theatre-Royal in Drury-Lane. (MS.)

pp. 254-5²

[Printed by William Smith in the Dublin edition of the *Pocket Companion*, 1735.]

¹ See No. 24, *supra*.

² Pagination not continued further.

- No. 36.—Account of the PERFORMANCE of Mr. Farquhar's *Recruiting Officer* at Lincoln's-Inn-Fields Playhouse, for the Benefit of Mr. Milward, a Free-Mason; with Epilogue spoken by Mrs. Younger, Apr. 27, 1732. (MS. 2 pp. in folio. Copied from report in *The London Evening Post*, Saturday, Apr. 29, 1732.)

[This bespeak was under the patronage of the Grand Master of the year, Anthony Browne, Viscount Montague, whose title is so often confounded with that of the Duke of Montagu. These great nobles were, indeed, related, being descended from a far-away common stock, so far-away that the family name of one branch of the house had become Browne, and that of another Nevill. The signature of Viscount Montague, who wrote his name with a final *e*, is familiar to the Masonic student from its being attached to the Deputation to constitute St. John the Baptist Lodge, No. 39, Exeter.¹]

- No. 37.—*The Universal Spectator, and Weekly Journal*. Saturday, May 30, 1732. (One leaf in folio.)

[Containing a Letter and verses in ridicule of the action of the Mayor of Canterbury on the occasion of a Meeting of Free-Masons at the Red Lion in that city.]

- No. 38.—A Song in 12 four-line verses 'I'll tell you a Story a Story so Merry Of a Lodge of Free Masons and Alderman Perry.' (2 pp. in MS.)

- No. 39.—The MEMORIAL of the St. Paul's Head Lodge as to the Right of its Grand Master to carry the Sword of State at the Annual Grand Feasts. (1 p. in MS.)

[The Memorial is addressed

"To the Rt. Worshipful
Anthony Lord Viscount Montague, Grand Master.
Thos. Batson, Esq., Deputy Grand Master.
Geo. Rooke, Esq. } Grand Wardens."
James Moore Smyth, Esq. }

The memorial goes on to claim that it is the right of the W.M. of St. Paul's Head Lodge to carry the Sword of State. Bro. Moody had so carried it in 1732, and this, the Lodge says, is an invasion of their rights.

Bro. J. Jesse, Master, and 16 others sign; Richard Rawlinson, D.C.L., being fourteenth on the list.

The memorial is without date, but the circumstances fix it closely enough. The last occasion on which we find "the Sword borne by the Master of the Lodge to which it belong'd" was the memorable Procession that escorted Lord Kingston, the Grand Master, with the Duke of Norfolk, Grand Master elect, on his left hand, into Grand Lodge on 29th January, 1729-30. "A Grand Feast indeed!" rapturously ejaculates our dazzled Historian.

Following the example of Lord Kingston, the Duke of Norfolk signalled his year of office by presents to Grand Lodge, including the Sword of State in use at the present day.

The following account of it is worth transcribing from Dr. Anderson:—

"The *Old Trusty* SWORD of GUSTAVUS ADOLPHUS King of Sweden, that was wore next by his Successor in War the brave BERNARD Duke of Sax-Weimar, with both their names on the Blade; which the *Grand Master* had ordered Brother *George Moody* (the King's Sword-Cutler) to adorn richly with the *Arms of Norfolk* in Silver on the Scabbard, in order to be the GRAND MASTER'S *Sword of State* for the future."

Consequent on this presentation, Grand Lodge deemed it right to formally appoint a Sword-bearer, and the office was conferred on Bro. George Moody at the Assembly and Feast in Mercer's Hall, 27th March, 1731. Bro. Moody was continued in office from time to time till 24th June, 1741, when it was resolved that the Sword-bearer, no less than the Secretary and the Treasurer, should be a constituent member of Grand Lodge, and a place immediately before the Grand Master in the Procession was confirmed to him. His service continued till April 18th, 1745, when we find recorded the appointment of "*Thomas Slaught*, the *Sword-bearer*." Brother *George Moody* having declined the Acceptance of that Office on Account of the bad State of his Health, and presented the *Grand Lodge* with a *Jewel* he had usually worn, for the use of the future *Sword-bearer*." So the official record takes leave of Bro. George Moody.

¹ *History of St. John the Baptist Lodge*, by Andrew Hope, W.M. Exeter, 1894. *Bylaws, with Notes and Appendix*, Exeter, 1884. In the second edition of the *Book of Constitutions*, 1738, Dr. Anderson gives the title correctly as Viscount Montague. But in the third and subsequent editions the title appears as Montacute, a form that does not seem warranted either by the patent of nobility, or by the usage of the Browne family. The second, or subsidiary, title of the Duke of Montagu was Monthermer.

In the Appendix to this article will be found a detailed description of the Sword of State as embellished by Bro. George Moody's handiwork.

We shall find that a distinctive and ornamental Apron, for the use of the Grand Swordbearer, was sanctioned by the Deputy Grand Master. See No. 57, *infra*.]

No. 40.—Prologue in rhyme, supposed to be spoken by the Wife of a Freemason. (*MS.*)

[Originally spoken at the Theatre Royal, Dublin.]

No. 41.—SUMMONS (*in MS.*) to (the Master of the Lodge at the Globe and Scepter in the Old Jewry) to attend a Committee of Charity on Tuesday Apr. 12, 1743, at the Cannon Tavern, Charing Cross.

No. 42.—Engraved (blank) form of Summons, Magg-Pie Lodge, Bishopsgate.

[Many blank pages occur in this part of the book.]

No. 43.—Minutes of Meetings of the Rose Lodge, Dec. 27th, 1732, to July 8th, 1734, relating to the Accounts of Bro. Delvalle's Mastership. (*MS.*)

[First come the receipted accounts paid by Bro. Daniel Delvalle during his term of office, showing the Lodge to be in debt to him to the amount of £15 : 19 : 8. Then come the rough Minutes of four meetings of the Lodge which are, unfortunately, of no great Masonic interest. Each meeting is styled 'Private Lodge,' and is taken up with devising means for collecting arrears, etc.]

At the first meeting, 27th December, 1732, Dr. Rich^d. Rawlinson is entered as Senior Warden; there were only six members present in all, among whom, however, was Bro. Thos. Towle. This, it will be remembered, is the 'Bricklayers Arms Lodge, Barbican, now removed to the Rose, Cheapside.' Bro. Carington, who officiated as Junior Warden, is presumably one with the Tobacco Merchant Carington, who placed Masonic emblems on his trade labels. See No. 5, *supra*. At the second meeting, 24th Sept., 1733, Dr. Rawlinson and Bro. Towle again are present. Bro. Towle also attended both the subsequent 'Private Lodges,' held on 12th December, 1733, and 8th July, 1734.

Among the accounts of the Lodge, the following items occur:

"1733-4.

Feb. 20.

By cash of Bro. Towle, arrears }	1. 4. 0.
rec ^d . of Bro. Bartin and Bro. Blackburn. . }	
By cash of Bro. Towle saved out of }	3. 16. 2.
the Quarteridges when Dr. R. was Master. }	
By cash of Dr. Rawlinson as $\frac{1}{2}$ subscription	1. 7. 0.

By this it appears that Dr. Rawlinson, who had served as Master before Delvalle, was no way backward in paying his quota.]

No. 44.—Autograph Letter from Dr. Richard Rawlinson to Mr. Thomas Towle, giving an extract about Free-Masons in Georgia from Whitfield's *Journal*, 1739.

[The colony of Georgia had been founded by General Oglethorpe in 1732, and was originally intended by that philanthropist for the reception of *déclassés*. Perhaps this might explain the evangelist's surprise, to which the High Churchman was so ready to take exception. The infant colony was specially recommended to the benevolence of the Fraternity by the Deputy Grand Master, Thomas Batson, at the Quarterly Communication, held 13 December, 1733. Dr. Rawlinson's letter is given above in facsimile.]

No. 45.—Copies of Circular of Proceedings at Quarterly Communications, etc., from Feb. 24th, 1734 to Sept. 2^d, 1735. (2 *pp. in MS.*)

No. 46.—Ditto 21 Nov^r. 1724. (2 *pp. in MS.*)

[These Reports are addressed respectively to the Master and Wardens of the Lodge at the Rose, Cheapside, and of the Lodge at the "Blew Posts, near Middle row."]

No. 47.—RESOLUTIONS to be submitted to Grand Lodge by the Committee on the General Charity. (8 *pp. in MS.*)

[This report consists of thirteen resolutions drawn up by a "Committee to whom it was referred to consider of Proper Methods to regulate y^e General Charity."

It is signed by Alex. Hardine, as Chairman, followed by the signatures of Lords Dalkeith and Paisley, Wm. Cowper, and six others, of whom the last is J. T. Desaguliers.]

- No. 48.—AN ACCOUNT of what happened lately at the Hague on the Constitution of a Lodge of Free and Accepted Masons. To be had at the Pamphlet (*sic.*) Shops of London and Westminster. Price Three-Pence. (4 printed pp. in folio.)

[The title page is without date, but the body of the text is headed December 30th, 1735, and is signed C. J. PHILORANGIEN. This Lodge, very prosperous at first, seems to have incurred the enmity of the populace through unfounded suspicions of the morality of Freemasons. Cf. *Daily Advertiser*, Dec. 1735].

- No. 49.—A PROPOSAL (printed by the Consent of the Committee of Charity). To raise yearly 310*l*. Submitted by John Boaman, Member of that Right Worshipful and Honourable Society, 1740. (1 printed page in folio.)

[This proposal contemplated a scheme "for the carrying on, and providing for Twenty Children of Masons." An elaborate schedule of probable Receipts and Expenses is appended, "to begin on 25th March, 1740."

The schedule is followed by a memorandum in Italics:—

"The Brethren that are willing to encourage this laudable undertaking are desired to send in their Names in writing, and their Lodges, by the Master or Wardens, to the next Quarterly Communication, when all reasonable Objections will be clear'd; and Security given for the Performance, if the Brethren cheerfully agree to pay only *One Halfpenny* a week each."

This was the earliest attempt at a Masonic Orphan School, and, though the scheme fell through,¹ the name of Bro. John Boaman cannot be omitted from the history of our Charities.]

- No. 50.—MINUTES and Proceedings of Committee of Charity, Mar. 20, 1735. (3 MS. pp. in folio.)

- No. 51.—Ditto 8th of Dec. 1735. (2 MS. pp. in folio.)

[These appear to be the original rough Minutes of two meetings of the Committee of Charity. At both meetings, the chair was occupied by the Deputy Grand Master, John (afterwards Lord) Ward. At the first meeting, which was held at the Shakespeare's Head, Covent Garden, he was supported by "Sir Edward Mansel, Bart., Sen. Grand Warden, the Rt. Hon. the Earl of Loudon, G.M. elect," and eight other Brethren, among whom is to be noted Thomas Towle, as representative of the Lodge at the Rose, Cheapside. The Committee dealt with nine Petitions for relief, one of which, that of Bro. Peter Squire, was infelicitously supported by Bro. Thos. Towle. In two of the other cases, relief to the extent of £5 was voted.

The other meeting, of which the Minutes are preserved in this volume, was held at the Star and Garter Tavern in Pall Mall. Martin Clare, Junior Grand Warden, was present, as was also Thomas Towle, again representing the Lodge at the Rose.]

- No. 52.—Engraved form of SUMMONS to a Quarterly Communication to be held at the Devil Tavern, Temple Bar, June 14, 1742.

- No. 53.—Ditto Apr. 29, 1743.

- No. 54.—LETTER OF THANKS from Grand Lodge (Lord Visct. Weymouth, Grand Master) to the G. Master, etc., of G. Lodge at Calcutta, for the present of thirty Guineas for relief of poor Brethren. (*Original draft subscribed J. R. Secy. to the G. Lodge.* 2 MS. pp. in folio.)

[The full heading of this complimentary letter unequivocally elevates the Lodge at Calcutta to the rank of a Grand Lodge:—

"To the Rt. Worshipful Grand Master, Deputy and Wardens, with the other Worshipful Brethren of the G. Lodge at Calcutta in Bengall in East India."

The first paragraph of this entertaining document acknowledges receipt of "your genteel Present of Arrack, which made curious punch." The second similarly acknowledges the receipt of "Ten Guineas by Bro. Capt. Fr^s. Winter, and Twenty Guineas by Bro. Capt. Rigby," both sums to be devoted to the Charity Fund. As the third paragraph puts it, "our Grand Lodge stands well rewarded for our Deputation or Patent."

The fourth paragraph goes on to say:—"Providence has fixed your Lodge near those learn'd Indians that affect to be called Noachidae, the strict observance of his Precepts

¹ Entick's *Constitutions*, 1756, p. 226. For particulars, see *The Freemason*, Christmas Number, 1897.

taught in those Parts by the Disciples of the great Zoroastres, the learned Archimagus of Bactria, a Grand Master of the Magians, whose Religion is much preserved in India (which we have no concern about), and also many of the Rituals of the Ancient Fraternity used in his time, perhaps more than they are sensible of themselves. Now if it was consistent with your other Business, to discover in those parts the Remains of Old Masonry and transmit them to us, we would be all thankful"

This early use of the hideous hybrid *Noachidæ* is to be noted. Dr. Anderson afterwards introduced it into his remodelled *Old Charges* of 1738.

The draft concludes with the formal expression of Lord Weymouth's congratulations, and is initialled J.R. (John Revis.)

In the account of this incident given in the *Book of Constitutions*, 1738, Dr. Anderson supplies the date of the Quarterly Communication, 13 December, 1733, when Grand Lodge 'order'd solemn Thanks to be return'd to the Lodge at Bengal.' The letter was not written, however, till 1735, when a new Grand Master and a new Grand Secretary had succeeded Lord Strathmore and William Reid. Dr. Anderson's version is careful to give Capt. Ralph Farwinter his proper title of Provincial Grand Master.]

No. 55.—PETITION OF WILLIAM REID, late publick Secretary, to Lord Weymouth, etc. (1 MS. page in folio.)

[Poor Brother Reid, who had held the office of Grand Secretary for six years, was now, 1735, reduced to great straits. He attributes some of his distress to the neglect of Lord Strathmore to pay him "30 guineas, stipulated for every G. Master to pay."]

The Petition went in due course before the Committee of Charity, who voted him the sum of ten guineas.¹]

No. 56.—Engraved form of Summons to a Lodge to be held at the Goose and Gridiron in St. Pauls Churchyard, on Tuesday the 6 Jan^y. (No year.)

No. 57.—ORDER FOR APRONS, at the Constitution of the Lodge at the Prince of Orange's Head in Mill Street, Southwark. given by Tho^s. Batson, Esq., D.G.M. 1734. (MS. on a small piece of paper, 7 by 4½ inches.)

[The document begins with what seems to be the original order in the Deputy Grand Master's autograph:—

"Two Grand Masters aprons lined with Garter Blue silk and turn'd over two inches with white silk strings. Two Deputy Grand Masters Aprons turned over an inch & ½ ditto. One apron lined with the deepest yellow silk for the Grand Master's Swordbearer."

Beneath the foregoing is the following in a different hand:—

"The order for Aprons at the Constitution of the Lodge at the Prince of Orange's Head, in Mill Street, Southwark, given by Thos. Batson, Esq., D.G.M."

All that can be said of the authorship of this paragraph, is that it is not in the handwriting either of Dr. R. Rawlinson or of the compiler of this volume.]

FINIS.

II.—RAWLINSON MS., C. 918.

[The elaborate title-page of this volume is bedecked with colours, and every preparation is made for keeping "a most exact and regular account" of Grand Masters; but not one name is entered. The following is a complete transcript of the contents of the volume, which is adorned with tastefully designed headpiece and initials, pencilled in outline as though for illumination.]

The Charity Book, the latest of the discoveries of Bro. H. Sadler among the Archives of the Grand Lodge of England, was brought to light just in time to enable that learned Brother to ascertain the result of the Petition.

Book of Prov. G.M. of West Chester. Bibl. Bodl. Rawl. MS. C. 918.

*THIS Book is to be delivered by the
Grand Master to his Successor, who is to keep it
during his time, and at his going out to Deliver it to y^e next,
so on, and when filled the then Grand Master
shall present the Society with a New one, to be kept and
filled in like manner, Still preserving the Old ones to serve
for Example, and preserve the Record, to which any
Brother may have Admission*_____



[Title.]

The Book of the Provincial Grand Master of the Honourable and Ancient Fraternity of Free Masons in the City and County Palatine, of West Chester, etc.

[Device: a Pair of Compasses. Motto: *Walke within Compas.*]

—————:—————:—————
[The Masons' Arms on a Shield.]
—————:—————:—————

IN this BOOK is to be kept a most Exact and Regular Account, Written by some Able and neat Pen-Man, of the Succession of the Grand Masters, their Deputy and their Grand-Wardens, as also their Masters and Wardens of the several Lodges, Acknowledging his Authority.

IT is to be done in the manner they shall find the first, taking care to have their Armes painted Quarter'd with the Masons Arms placing that (as they will see in the Example set em) in the most Houo^{ble}, part, as they are honoured by the Said Society, In like manner shall they paint the **Arm's** of the Grand-Wardens, differing from the Master by only Impailing them, and this to be done by some Ingenious Brother for the good of y^e said Society if any such is to be found, if not, the succeeding Grand Masters and Grand Wardens shall get it done, at their proper Cost and Charges, that so they may be remembered by Posterity and their good Deeds Recorded.

In this **Book** shall also be Enter'd all such General Orders as shall be devis'd for the good of the whole-body by the Grand-Master or his Deputy assisted and assented to by the several **Masters** and **Wardens** of the several Lodges in Town, who shall be deem'd as his standing Counsel, who for that Reason he shall Summons to attend him allowing a proper time for notice, because nothing shall be Rashly undertaken, nor thought binding without their Consent and what is thus well consented and agreed on shall with all Conveniency be communicated to the Several Lodges in the Country in a most loving and Friendly manner that Amity and Brotherly love may be preserved.——

THIS Book is to be delivered by the Grand-Master to his Successor, who is to keep it during his time, and at his going out to Deliver it to y^e next, so on, and when fill'd the then Grand-Master shall present the Society with a New one, to be kept and fill'd in like manner, Still preserving the Old ones to serve for Example, and preserve the Record, to which any Brother may have Admission.——

[*Hiatus valde defendus.*]
—————:—————:—————

[Nothing seems to be known about this fragment. The present writer would suggest that the date must be between 1727 and 1750, and, in all probability, much closer to the former, than the latter date. For on 10th May, 1727, Lord Inchiquin appointed a Provincial Grand Master for North Wales: the first introduction of the dignity into the hierarchy of Freemasonry. The appearance of such an Officer on the horizon of the brethren of the neighbouring County Palatine would be a likely incentive to some such assertion of localised patriotism as is found in the present abortive volume.]

APPENDIX.

THE FREEMASONS' SWORD OF STATE.

The memorial presented by the St. Paul's Head Lodge¹ gives occasion for a description of the Sword which Bro. George Moody was empowered to bear before the Grand Master. For the Sword borne before H.R.H. the Prince of Wales is the Sword of Gustavus Adolphus, and is very much in the same condition as when it left the hands of Bro. George Moody, the King's Sword-Cutler.

The Sword of State is a weapon of admirable poise, four feet long from the point of the blade to the crown of the hilt. The scabbard is of dark blue velvet, edged with gold bullion. The sheath cap, or chape, as Bro. Moody would have termed it, is of silver gilt richly ornamented, and extending five inches towards the hilt. Above the chape is a shield, embroidered in the metals and proper colours, of the Masons' Arms. This shield is succeeded by a Masonic scene, wrought in relief upon silver gilt, representing two Freemasons, duly clothed with aprons and gauntlets, each wearing, suspended from the neck by a long ribbon, a Warden's Jewel; the figures stand upon a chequered floor before a tree of six branches, (five in foliage and one bare), rising from a mound. The figure with the plumb-rule suspended from his neck is accompanied by a Sun in Splendour, and the other figure, wearing the level, by the crescent Moon. Above this *relievo* is the coat armour of the donor of the weapon, Thomas, Duke of Norfolk, beautifully embroidered in the metals and colours, and surmounted by a ducal coronet, a marvel of embroidery, in which the jewels of the coronet are minutely represented in coloured needlework. Immediately below the guard, or cross-piece, of the sheathed sword, at the mouth of the scabbard, upon an oval medallion, within a fine example of relief work in silver gilt, appear three dexter hands, clasped, one in pale and two in fess, having the initials respectively, N.B., T.B., G.C. The medallion bears the legend AMICITIA in chief, and the epigraph of the King's Master Cutler, *Frater G. Moody, Fecit.* in base.

Upon the side of the scabbard opposite to that already described, the embroidered Masons' Arms are repeated above the decorated chape. To this succeeds in relief metal work of silver gilt, another Masonic scene of a Freemason clothed, as before, with apron and gauntlets, and having a pair of compasses similarly suspended from the neck by a long ribbon. The figure stands upon a chequered floor before a tree of seven branches, four in foliage and three bare, accompanied by the Sun in Splendour. To the left a Castle and Arch. Immediately below the mouth of the scabbard upon an oval medallion within a highly decorated design in metal work, is the inscription:

EX DONO
Cels^{mi} Pot^{mi} Nob^{mi}q; p.^{ria}
THOMÆ DUCIS NORFOLCI, &c., &c., &c.
LATOMORUM ARCHIMAGISTRI
Rⁿⁱq; Geo. II. P.P. 4^o
A^o { L. 5730
D. 1730

The hilt, twelve inches in length, is surmounted by an orb, displaying the level, compass, and square. The grip bears a highly ornamental spiral. In the centre of the guard or cross-piece, is a richly wrought panel upon which are represented other Masons' implements, the plumb-rule, maul, chisel, and trowel. From this centre panel, issues, on either side, part of a Corinthian column with capital and abacus, thus forming the cross-piece. The whole is of silver gilt.

The blade itself measures two feet, seven inches and a half in length. It is inserted and rivetted between two pieces of wrought steel two inches in length, attached to the guard or cross-piece. The widest part of the blade is two inches, tapering to a point. The weapon is straight. Upon either side of the blade once appeared the device of the smith who fashioned the sword, with an inscription, also on either side,

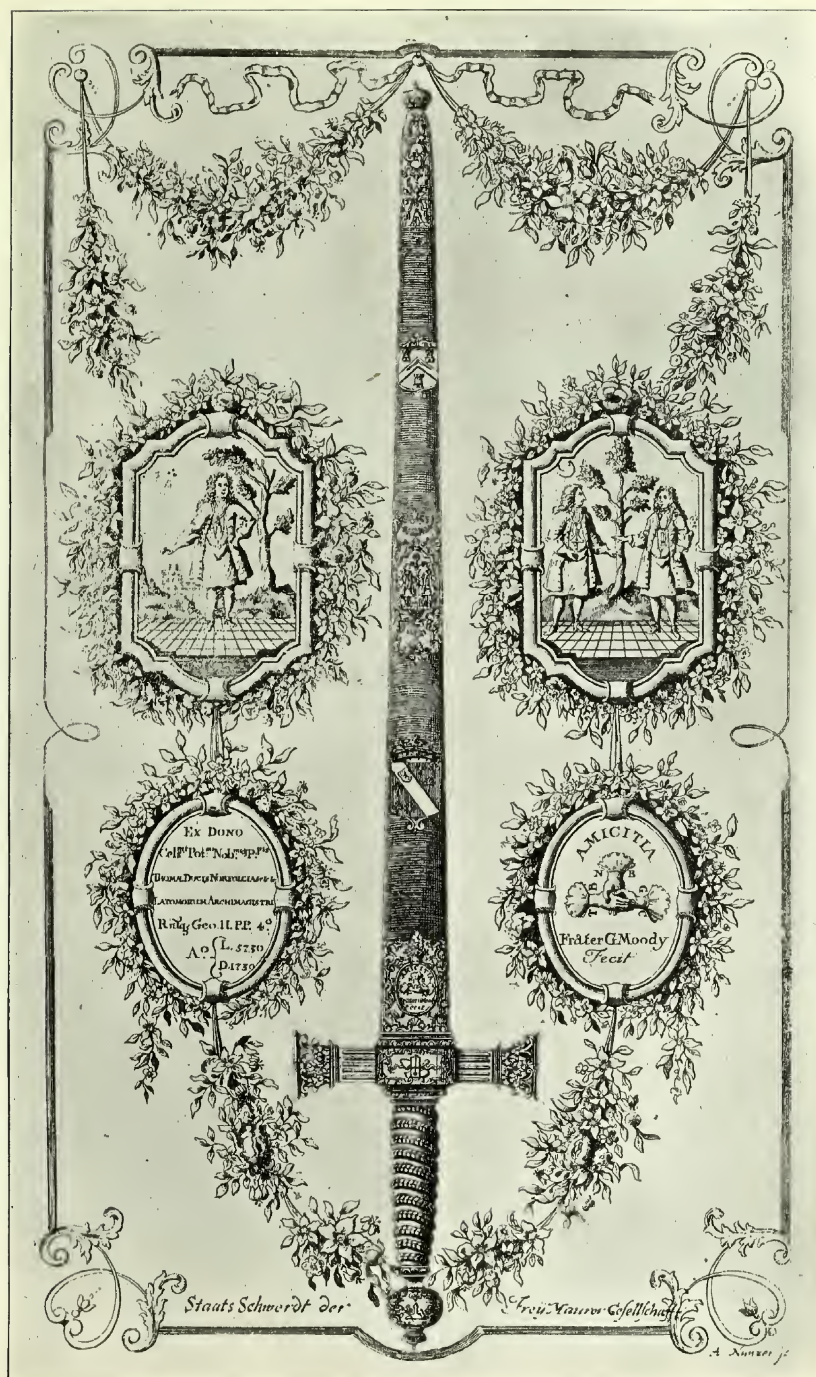
"HEINRICH. BINGER.
ME. FECIT. SULINGEE."

Sulingen, or Solingen, near Dusseldorf, has retained to our own day its renown for the manufacture of arms and cutlery.

Only traces of this inscription are now to be observed, and those on one side only; some traces of the smith's Device appear in the lower compartment. The Device is the sign of a Swan; the bird standing amid reeds, with wings folded and neck depressed.

¹ *I'ide supra*, CALENDAR, No. 39.

Ars Quatuor Coronatorum.



In the central compartment, on one side, in time past stood a medallion portrait of Gustavus Adolphus, all trace of which has disappeared from the blade. The legend surrounding the medallion is anything but clear: "GUSTAVUS ADOLPHUS, D.G. Suecorum Gothorum et Uandalorum, rex-magnus."

The repetition of the smith's Device on the opposite side of the blade shows, in the central compartment, a medallion portrait of the Duke of Saxe-Weimar and a corresponding inscription still in part recognisable. The form of the smith's Device, with the sign of the Swan can still be made out; but of the medallion of Gustavus on the other side no trace is left, and only the faintest indication of the lower part of the smith's Device may be observed; nothing else is visible.

The accompanying illustration is a photographic reduction of a rare contemporary engraving, by A. Nunzer, of Nuremberg.

Grand Lodge Library is not only fortunate enough to possess a copy of the German engraving we reproduce, but also to possess an engraving which appears to be the English parallel, or perhaps the original of Nunzer's print, and from which several details can be restored. The inscription at foot of Grand Lodge engraving, preserved in Grand Secretary's ante-room, is:

"The Sword of State
Of the most Ancient, and Honourable, Society of Free and accepted Masons;
with which was Presented and Dedicated to their Use for ever.
By the most Noble Thos Duke of Norfolk, Earl-Marshall of England; &c.
in the Year of Masonry 5730, when His Grace was Grand-Master; It had been the Sword of Adolphus
the valiant King of Sweden, & worn by him at the Battle of Lutzen, & afterwards by his brave Successor in War,
Bernard Duke of Saxe-Weimar, with both their Names, Titles, & Pictures represented upon the Blade as in this
Place.

Printed and Sold by Brother Scott at the Black Swan Pater Noster Row."

The foregoing description of the Sword of State has been compiled from a comparison of the two engravings with the Sword itself; details wanting in one being supplied from the others.

It only remains to add that neither Gustavus Adolphus of Sweden, nor Bernhard of Saxe-Weimar had any connection with any form of English Freemasonry, or, as far as we know, with any of the cognate Continental organizations.

The W.M. expressed his admiration of the paper which had just been read to the brethren, in a few well chosen words. At first sight it seemed an almost hopeless task to evolve a really interesting paper by undertaking the compilation of a minute and detailed index of a mere scrap-book. Such a calendar was most useful and was certain from the first of a hearty welcome from a certain class of students, and the task had been magnificently accomplished; but it required the audacity of our learned Irish brother to submit it for oral delivery. Thanks, however, to the admirable short biographies, and to the wealth of annotation which Dr. Chetwode Crawley had lavished on the text, and possibly to a judicious reticence on the part of the reader, the paper had proved not only valuable and interesting, but entertaining. He especially thought that the readers of the *Transactions* were to be congratulated at having laid before them in this paper a copy of the Old Constitutions. Those who subscribed to our valuable series of reprints, *Quatuor Coronatorum Antigrapha*, were in possession of many of these, but this was the second time only we had published a version in our *Transactions*, and our friends abroad, he was sure, would be highly gratified and would acknowledge this last emanation from Dr. Chetwode Crawley's pen as one of the most interesting and valuable papers presented to the Lodge. He would be glad to hear any comments which the brethren might be disposed to offer.

Bro. C. KUPFFERSCHMIDT, A.G.S.G.C., said he had much pleasure in rising to propose a hearty vote of thanks to Dr. Chetwode Crawley for his very valuable paper. He endorsed every word of praise which had fallen from the lips of the W.M. There were one or two points, however, to which he desired to draw attention. With regard to the item "No. 18," "The Grand Mystery," Dr. Chetwode Crawley appeared to doubt that Bro. Kloss had ever perused it: but a reference to Kloss' *Bibliographie der Freimaurerei*, under No. 1831, would show that in cataloguing the first edition of the pamphlet Bro. Kloss stated "this rarity is in my possession," which surely excluded all doubt as to his full knowledge of the contents of the work. The merit of having discovered the second edition rested with Bro. Mossdorf, who found it during the summer of 1808 in the Royal Library at Dresden, and brought it to the notice of Bro. Krause, who published it in 1810 in his *Die Drei Aeltesten Kunsturkunden*.

den, where it will be found in the English text with a German translation, vol. i., part 2, pp. 32-48. Through the kindness of Dr. Begemann, Bro. Gould was enabled to give a reproduction of the Dresden Library copy in his *History of Freemasonry*. With regard to the Nuremberg engraving of the Grand Lodge Sword of State, a similar engraving was published with the third (1762) edition of the German translation of Anderson's Book of Constitutions of 1738. [Bro. Kupferschmidt produced and presented to the Lodge a copy of this plate, which had been published with the fourth edition (1783-4) of the same book. The size of the plate, exclusive of margins, is about seven inches by twelve]. The reproduction of the medallions on the scabbard were of interest to archaeologists, especially such as study clothing, inasmuch as they showed the form and size of the apron about 1730. At first sight the two engravings, that of Nünzer reproduced by Bro. Chetwode Crawley, and that taken from the German edition of the Constitutions, would appear to be identical, so accurately was the one copied from the other. A careful inspection however, proved that the plate must have been re-engraved, as there were slight differences in the formation of certain letters in the title at foot, almost imperceptible differences in the drawing of the garlands and ribbons, and one plate bore the signature of Nünzer, whereas the other had no name attached.

Rev. J. W. HORSLEY rose to second the vote of thanks to Dr. Chetwode Crawley for the very valuable paper which he had prepared for their enjoyment that evening. There was little to discuss, but much to praise, and he thoroughly agreed with the eulogy pronounced by the W.M. in opening the discussion.

Bro. S. G. KIRCHHOFFER, P.D.G.D.C., cordially supported the motion.

The Secretary read the following written contributions to the discussion.

From Bro. W. J. HUGHAN, P.G.D.:

I have no hesitation in describing our Brother's paper on the "Masonic MSS. in 'The Bodleian Library,'" as one of the most valuable ever read at our meetings, and of itself sufficient to justify the existence of the *Quatuor Coronati Lodge*.

It is impossible, beyond an expression of hearty thanks to the author, and a few references to some of the many interesting points dealt with, to do justice in any sense to the paper. Masonically speaking, the "Bodleian" has never been thoroughly treated until now, as respects Dr. Rawlinson's MSS., etc.; though in regard to other worthies—Ashmole and Aubrey—Brothers Gould and Rylands have ably and successfully been their interpreters, and as to Ashmole, in particular, several of us have had a word to say.

Dr. Chetwode Crawley has wisely taken the trio under his wing—Ashmole, Aubrey and Rawlinson—and thus given us a complete account description and explanation of each of these interesting celebrities. It is as well, perhaps, to notice that the unfortunate introduction of the word *by*, in Ashmole's entry of the now famous meeting in 1682, is to be found in the first Edit. of the "Diary" of 1717 as well as in the second of 1774.

I quite think with our Brother, that the jury to whom he appeals, in view of the evidence presented, would agree to a verdict on his lines, and evince the "liveliest surprise if it should be shown" that Sir Christopher Wren was not initiated in 1691, for as he says, of "Rebutting evidence there is none." On the other hand, it seems equally clear to me that this great Architect never joined a Lodge that assembled by authority of the Grand Lodge of England, and therefore there is not the slightest proof to weaken Bro. Gould's contention that he never was Grand Master; and assuredly the memorandum of 1691 must be accepted as decisive against Wren's connection with the Craft prior to that year.

Now as to Dr. Rawlinson, the particulars are so copious and so ably "digested," that one feels quite embarrassed as where to begin or what to say. Practically, the collection is now before us for the first time, and it is impossible to do more than take a brief glance at the abundant material, until opportunities have arisen to adequately value the facts thus made known. Bro. Thomas Towle has been introduced as quite a new personage, though the Collection, previously credited to Rawlinson, was really his work.

The numerous references to Lodges, places of meetings and other items, are of great interest and value, and it is most gratifying for me to find that Bro. John Lane's great work—*Masonic Records 1717-1894*—stands the test of every comparison I have made with the particulars supplied by Dr. Crawley and that magnificent volume, placed side by side.

Taking the numbers of the calendar, as given by Dr. Chetwode Crawley, I have added the number and year of Constitution of each Lodge referred to, so that they can thus be easily traced in Bro. Lane's work. The only one still on the Roll is No. 19, now No. 21, the "Lodge of Emulation."

Calendar	No. of Lodge	Year of Constitution.
9	19	15th May, 1723
10	37	July 1724
11	39	2nd February, 1726
12 and 39	40	April, 1725
13	61	24th January, 1729
14, 24, 41, 43	71	26th January, 1730
15	82	21st October, 1731
16	94	29th June, 1732
34	83	17th December, 1731
42	45	19th January, 1726
46 ("Blue Posts")	27	27th March, 1724
56	93	21st June, 1732
57	123	1733

There are also other curious references to Lodges in "Newspaper Cuttings" under No. 30. Page 223 refers to No. 71, as previously noted; page 224 to the same number (this extract being of a remarkable character, concerning as it does the early initiation of Jews); page 226 concerns the "French Lodge" of 17th August, 1732, No. 98 (evidently called the "Union French" as Bro. Lane has it, after migration to the "Union Coffee House," in 1739); and p. 229 relates to No. 123, noted previously; the other Lodge evidently being No. 55 of A.D. 1728; the Initiations reported being noteworthy.

Under Calendar 22, our Brother states that the 2nd edit. of the "Grand Mystery" (1725) is "even rarer than the first." This is so; but he will be glad to hear that there is another copy preserved in this Country, besides the one in the "Bodleian," as my old friend, Bro. William Watson, of Leeds, has a perfect copy in his valuable Masonic Library.

The portion that concerns me the most, and for which I feel the most grateful, is the reproduction of the transcript of "Dr. Rawlinson's MS." These "Free Masons' Constitutions" are duly explained by Dr. Crawley, and as duly appreciated. It is a matter of relief and gratification to me, on finding that this carefully made copy, throws no doubt or reflection on mine published in 1876. As a matter of fact, however, the latest reproduction is the only one that is complete, for in the other two (the second following the first) the 7th and 8th clauses were purposely omitted, and two errors are also corrected, viz., p. 26 "True Mason" (not *Free*) and p. 27 "Soul's good" (not *Lord's* good.)

The MS. transcript at the "Bodleian" is a fine bold copy. So far, the original owned by Dr. Rawlinson has not been traced. I am glad that Dr. Chetwode Crawley has identified the Mr. Baker referred to in the margin with the brother of that name, who belonged to the Lodge held at the "Barbican" Lodge (*Calendar* 14).

We shall be waiting anxiously for Dr. Crawley's next surprise.—W. J. HUGHAN.

From Bro. J. Lane, P.A.G.D.C.:

With great interest and appreciation I have perused Bro. Dr. Crawley's paper, and regret my inability to be personally present when it will be read. The author fully justifies the high position he has attained in the ranks of Masonic Students, who are diligently attempting to bring to light the yet hidden treasures of Ancient Freemasonry. The excerpts which the Doctor has unearthed for our use will prove of much value, and I have no doubt he will receive, as he deserves to receive, the heartiest approval of all our members.

In the same kindly and fraternal spirit in which Bro. Chetwode Crawley takes occasion to refer to my own works, I am sure he will not object to my supplementing, in some respects, the important matters contained in his paper, nor to my adding a few friendly observations.

I would point out that Dr. Rawlinson's list (we must for the present purpose continue to so designate it), which I have always considered was compiled or taken from an Engraved List of 1733,¹ is altogether distinct from and should not be confounded with the Third Manuscript List in Grand Lodge which was compiled in 1731-2. In the Grand Lodge List, as noted by me, [*Handy Book*, p. 22] the Lodge No. 71, formerly at the "Bricklayers Arms, in Barbican," had removed to the "Rose Tavern, Cheapside," between 8th June and 21st November, 1732.

It may not be uninteresting to add to what Bro. Chetwode Crawley has adduced in reference to Dr. Rawlinson's membership of Lodges, that in the Grand Lodge List of 1732 he also is registered under four distinct Lodges, namely,

No. 37, "Sash and Cocoa Tree in Upper Moorfields," his name appearing fourteenth on a List of 25 members.

¹ *Handy Book to the Study of the Lists of Lodges* p. 23 and pp. 182-3.

No. 40, "Paul's head in Ludgate Street," his name being sixty-third on a List of 64 members.

No. 71, "Bricklayers Arms in Barbican, now removed to the Rose in Cheapside," where his name stands second on a List of 37 members. Rawlinson was then one of the Wardens, "Mr Danl Delvalle" being the Master, (whose term of office, as shown by Bro. Crawley, extended from June to December 1732), and

No. 94, "Oxford Arms in Ludgate Street," of which Rawlinson himself was then the Master, his name appearing at the head of a List of 34 members.

It will be remembered that in the Grand Lodge List the Lodges are not numbered, but I have given them above for convenience of reference.

I am unable to agree with our Brother when he says that Dr. Rawlinson passed the Chair of Lodge No. 71 before Delvalle. In the Grand Lodge List of 1732 we have this record,

" Mr Danl Delvalle, Mas ^r	
Mr Rich ^d Rawlinson	} Ward ^s
Mr Ja ^s Carrington	

showing clearly that Delvalle preceded Rawlinson. The quotation from the minutes of the Rose Lodge (excerpt No. 43) confirms this, as the entry "By Cash of Bro. Towle saved out of quarteridges when Dr R. was Master," is dated February 20, 1733-4, *i.e.*, 1734. Not only would it be the natural sequence of events for Rawlinson to succeed Delvalle, but it is obvious that after the latter's tenure of office expired in December 1732 there was ample time (with half-yearly elections) for Rawlinson, and even another Master, to have filled and vacated the Chair, prior to the date of the Cash Entry of February 1734. Without further evidence I do not think we should assume that Rawlinson occupied the chair of No. 71 prior to Delvalle, nor do I think there is any special reference to a personal contribution from Rawlinson himself in the extract cited, as the entry appears to me to extend only to the "saving of quarteridges" during the period when he was Master; a phrase which simply indicates that the treasurer had received, through Bro. Towle, from the various members of the Lodge a larger amount of money than had been disbursed during Rawlinson's term of office.

The various old Lodges referred to throughout the paper can all be identified¹ with the exception of that in excerpt No. 46, held at the "Rose, Cheapside" in 1724, which is not mentioned in the Engraved or Manuscript Lists of that or the subsequent year. It should not be confounded with the above mentioned Lodge No. 71 which was held at the same place in 1732.

Neither of the names of Wm. Gulston, Papillon Ball, Jno. Baker, or David Penny, appears in the Grand Lodge List of 1732, which however is an incomplete compilation.

Mr. Daniel Delvalle (or Dalvalle, as it is sometimes spelt) was in 1732 a member of each of the four Lodges,—Nos. 37, 40, 71, and 94—with which Dr. Rawlinson was at the same period connected.—JNO. LANE.

From Bro. John Ramsden Riley:

I think Bro. Chetwode Crawley may well be satisfied that the objects with which he entered upon this paper have been attained. Its main features must necessarily, as documentary evidence, stand unchallenged—whatever difference of opinion may arise in individual minds respecting conclusions drawn from them (which I apprehend in this case will be very few), these cannot affect the undoubted merits of the paper as a whole.

The statement recently made in the London daily papers that Wren was Grand Master of the Craft, was of course a mere repetition of popular tradition, long since held to be confirmed because not contradicted. We *know* that he could not possibly have held that rank; but with respect to evidence against his "acception," I agree with Bro. Chetwode Crawley that at least it is inconclusive.

The transcript of the Calendar of the Rawlinson MS. C 136 is a valuable and very interesting addition to the Reference Library of the Masonic student. In fact I intend to interleave my sheets for annotation against each page, in order to become better acquainted with this portion at my leisure.

The chief value however of this contribution to our *Transactions* consists in the bringing together all these Masonic references in the Bodleian Library, and especially in the form adopted by Bro. Chetwode Crawley. Such an attempt would of itself have been sufficient to attach importance to any well-directed investigation at the fountain-head, however barren of new results it might have proved. But even in this respect I should imagine our Brother's expectations were more than realized.

¹ Index to Masonic Records.

The full and clear elucidation of the Ashmole discrepancy sets at rest any further doubt as to the original Diary record; while the entire editorial part is expressed in a style which, in concise diction of this character, is attained by few. The biographical portion of the paper is a model of its kind; there is scarcely a superfluous word in it! Altogether, acumen, with modest expression of opinions, are as prominent in this paper as faultless construction; and on these achievements, as well as the Masonic zeal which influenced the self-imposed useful task, I offer my hearty congratulations to our worthy Brother.

—J. RAMSDEN RILEY.

From Bro. Dr. W. Begemann:

I have gone with pleasure through your proof sheets, and want to tell you how they are most interesting to me.

As to Wren, I quite agree with you that the historian Gould has said too much in concluding that Wren was never accepted; I am rather sure he was.

It is a remarkable service you have done to the Craft by ascertaining "Rawlinson MS. C 136" to be a compilation not of Rawlinson, but of Thomas Towle.

The three Prayers at the head of the volume are unsectarian, you say—I am sorry you did not reprint them. The new reprint of the so-called "Rawlinson MS." of the "Old Charges," exacter than the former ones, is welcome to all Masonic students concerned in this branch of investigation.

Most interesting is the first distinctive mention of Hebrew Brethren (page 244) in 1732 as well as the nomination of a Chaplain in 1733. And there is so much more information of interest, for instance, the Paris Lodges, the Noachidae, Montague, etc., that you may be sure that every Masonic student will thank you for your valuable work, as I myself do with all my heart.—DR. W. BEGEMANN.

Bro. G. W. SPETH, P.A.G.D.C., said:—I am afraid that the paper before us affords little scope for argument of any sort, and that therefore any comments offered must partake largely of the nature of criticism. That such criticism has hitherto been uniformly favourable and laudatory is the natural sequence of the thoroughness with which Dr. Chetwode Crawley has done his part, and if I refrain from adding further words of praise it is not because I feel the less that they are eminently deserved, but from sheer inability to paint our universal approbation in more glowing colours than has been done by earlier speakers. One doubt I may allow myself, viz., whether our Brother has so entirely exhausted the Masonic interest of the Bodleian as his third paragraph would seem to indicate. Possibly our Bro. Armitage next June may open up to our consideration a slightly enlarged field of view. There is also a rather important matter which has struck me in a new light since reading our Brother's paper. It is a favourite contention with some Masonic students that the operative Freemasonry of the 17th century was largely influenced and converted into our present speculative system by a considerable influx of Rosicrucians; and no name is oftener mentioned in this connection than that of Elias Ashmole, the Occultist and Astrologer. Every day however we are tracing speculative Masonry further back along the stream of time: Bro. Conder has carried it to 1620, and if we can only gain another six years or so, we shall have carried it beyond 1614, the date of the publication of the *Fama Fraternitatis*, before which Rosicrucian influence can not be alleged. So that the ground upon which our occultist brethren stand is palpably shaking beneath their feet in one direction, and I think that as regards Ashmole in particular, it must be looked upon as having yawned wide and swallowed up all their reasoning at one fell gulp. For Bro. Rylands has shown that the Lodge in which Ashmole was initiated was already then purely speculative, so that he did not influence it in that direction: and now Bro. Chetwode Crawley, by a simple chronological sketch of Ashmole's life draws our attention to another fact the import of which ought not to have escaped us so long, viz., that at the time Ashmole joined the Lodge at Warrington he was not yet a mystic, and that it was only on leaving Cheshire and returning to London that he made the acquaintance of Moore, Lilly, Booker, etc. Further, if we are to judge by the absence of reference in his Diary, when he took up with the Astrologers he forsook Masonry, and when we again find him in contact with Masons, in 1682, he "had long since bid a civil farewell to the astrologers and alchemists." I am afraid that Ashmole must in future be a bad eard to play for those of our brethren who hold the Rosicrucian theory of Masonic development.

After a few words from Bro. EDWARD ARMITAGE, the vote of thanks was carried by acclamation.

I must begin by expressing regret at my enforced absence from the January Communication of the Lodge: a regret mitigated by the reflection that my place was better filled by our accomplished Secretary than by myself. I am quite cognisant of the inconvenience thus caused him, and I desire to place on record my sincere thanks to him for the ungrudging trouble he took in the matter.

In the scholarly criticism our Secretary has appended to the section dealing with Elias Ashmole, I mark a note of warning that the three MSS. brought together in my paper will not long continue the only sources of original Masonic information in Bodley's Library. This is welcome news, of which the importance is guaranteed by the reputation of its sponsors, Bro. Speth and Bro. E. Armitage.

Bro. Kupferschmidt shows his wonted accuracy in his citation from Kloss's *Bibliographie der Freimaurerei*, and I am chagrined to think that my incautions phraseology justifies his deduction. What I had really in my mind was the collation of the two editions of *The Grand Mystery*, both of which Kloss catalogues together under the one entry; Section VIII., Subsection I., No. 1831. If Bro. Kupferschmidt reads on exactly six lines from the end of his quotation he will find that Dr. Kloss mentions the second (or Gormogons) edition, in terms that, by contrast, seem to imply that he was indebted to Krause's Report for knowledge of that edition. I believe that Dr. Kloss, like myself, rejoiced in the possession of the first edition only, and that he had never personally inspected the Dresden copy. Bro. Hughan has anticipated me in calling attention to the existence of a copy of this very rare edition among the treasures accumulated, in the Masonic Library at Leeds, by that most efficient and kindly of librarians, Bro. Wm. Watson. I was not aware of its existence at the time I wrote the article.

Bro. Kupferschmidt has, also, added to our common stock of bibliographical information by pointing out that the Frontispiece of the third (1762) and fourth (1783-4) editions of the German version of the *Book of Constitutions* is copied from Nünzer's Engraving of the Sword of State. The Frontispiece of the first German edition (MDCCXXXII.), of which more than one copy is on my shelves, is an allegorical design by our own Sir James Thornhill.

The thanks of all Masonic students are due to Bro. W. J. Hughan and Bro. John Lane for their acute and withal kindly criticisms on the materials submitted to the Lodge. On reflection, I am disposed to agree with Bro. John Lane that Dr. Rawlinson was the immediate successor, rather than the immediate predecessor of Bro. Danl. Delvalle in the Chair of the Barbican Lodge. Dr. Rawlinson's name, however, does not occur as presiding at any of the *Private Lodges*, of which Minutes are preserved, though one might expect to find him then acting in that capacity, if he had been Delvalle's successor. Still, the reasons, so ably adduced by Bro. John Lane, seem to me to incline the balance unmistakably towards the later date for Dr. Rawlinson's accession to the Chair. Bro. John Lane is not so fortunate in his conjecture that the sum appended to Dr. Rawlinson's name consisted of the savings of "Quarteridges" during his term of office. It was a direct contribution to a fund, of which Bro. Towle was the Treasurer, and which was designed to make up the balance still due on foot of Bro. Delvalle's account, which all available arrears and "Quarteridges" had proved insufficient to discharge. Dr. Rawlinson's contribution covered the deficit, and was thus much larger than that of any of his fellow-members, who mostly contented themselves with five shillings apiece.

Bro. Dr. W. Begemann's courteous notice has given me unfeigned satisfaction. I am pleased to find myself able to make him some small return by supplying him with transcripts of the three unsectarian Prayers to which Bro. Towle gives the first place in his compilation. Undoubtedly, the use of these Prayers, and of the similarly sonorous Prayers in the Irish *Constitutions*, 1730, argue a form of Ceremonial very different from that of the Spurious Rituals: a form more closely akin to that adumbrated in Dr. Anderson's *Manner of constituting a Lodge*, 1723. It has been too often forgotten by Masonic investigators, that this Constitution, or Installation, is the sole authorised and accredited description of a Masonic Ceremony of that date. A certain unconscious bias has led one and another of them to omit drawing inferences that they would not have failed to draw, had the inferences tended in a different direction.

The commendation bestowed on the paper by our versatile W.M. deserves recognition at my hands, and I would add a word of fraternal appreciation on my part of the comments of Bros. Rev. J. W. Horsley, S. G. Kirchhoffer and J. Ramsden Riley. Nothing else was to be expected of their courtesy.

May I conclude with a word of acknowledgment to my Bro. W. H. Rylands, who supplied from his vast storehouse of information more than one valuable hint? I do not know whether I am outrageously breaking confidence, when I state that there is good prospect of his issuing a revised edition of what I have elsewhere truly called the "series of epoch-making articles," in which he set, once for all, the Seventeenth-Century Lodges on their proper footing.—W. J. CHETWODE CRAWLEY.